

Moses Vnuailed :
OR
THOSE FIGVRES
WHICH SERVED VNTO
the patterne and shaddow of hea-
uently things, pointing out the Mes-
siah CHRIST IESVS, briefly
explained.

*Wherevnto is added the Harmony of
all the Prophets, breathing with one
mouth, the Mysterie of his Comming,
and of that Redemption which by his*

Death he was to accomplish :

To confirme the CHRISTIAN, and con-
uince the IEW : very profitable and
full of comfort.

By WILLIAM GVILD, Minister of Gods
Word at King-Edward in Scotland.

Heb. 10.1.

*For the Law had the shaddow of good things to come, and not
the very Image of the things themselves.*

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Miles V. nuailed :

or

THESE THINGS

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TO
THE RIGHT
REVEREND,
MOST GRAVE, LEAR-
ned, and worthy Prelate, and
Father in God, My Lord Bi-
shop of Winchester.

AS in the Creation dark-
nes went before light;
or as the dawning pre-
cedes the brightnesse
of the day, & as Ioseph obscurely
at first behaued himselfe vnto his
Brethren, and Moses couered with
A 3 a vaile

The Epistle

a vaile stood before the people:
Euen so (Right Reuerend) in the
detection of the glorious worke of
mans Redemption, mysticall pro-
mises went before mercifull per-
formance, darke shaddowes were
the fore-runners of that bright
substance, obscure types were har-
bingers to that glorious Anti-type
the Messiah, who was comming
after, and Law's Law with its fi-
guratiue and vailed Ceremonies,
was the true resemblance, pain-
ting and pointing out that cleere
Lampe and Lambe of God, the
expresse Image and ingrauen Cha-
racter of the Father: So that as
folded in swaddling clouts, and
lying in a Crib, hee was seene and
(shewne

Dedicatorie.

shewne vnto the wise-men that
came from the East; so inuolued in
typicall ordinances, and lurking
vnder shadowish signes, hee was
offered and exhibited vnto the
Iewes that saw his day but as farre
off; the eclipsed and dimme light
of the Moone (as it were) as yet
onely glimmering, or the twink-
ling brightnesse of starry Lamps
as yet onely dazedly glistering:
Vntill the true Phosphorus, that
glorious Sunne himselfe did arise
in the Horizon of our humanitie,
dispersing the beames of his boun-
ty, and manifesting himselfe to be
that onely light of the world, pro-
mised to them that sit in the Regi-
on of darknesse, for comfort and

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The Epistle

illumination, and to the ioy of all in heauen and earth, the Lambe him- selfe onely opening that sealed Booke, and unfolding the truth of former hid mysteries.

Then that Ladder of Heauen, and Leader to glory, was more brightly seene, then Iacob saw the same formerly in a dreame. Then that true Tree of Life planted in the earth of our nature, was plainly viewed without the limits of that heauenly Paradise. Then that heauenly Manna which the Father gaue from aboue, most abundantly offered it selfe, vnto the refreshment of all hungring Israelites. And that blessed Rock from Citie to Citie, and place to place
fol-

Dedicatorie.

following them, most cleerely gush-
ed out the comfortable waters
of Life, for euery one to drinke,
and neuer to thirst after. Then the
true curing Serpent was graciously
re-erected on high for all men to
behold with the eye of Faith, and
then all the Mosaicall sacrifices,
and Rudimentall Rites, which like
the Baptist, pointed out Christ
Iesus to bee that Lambe of God
that takes away the sinnes of the
world, unfolded themselves in
their former darke shadowish sig-
nification, and while they remai-
ned in vigour, albeit (like Zacha-
rie before his sonnes birth) they
were dumbe and obscure signers,
yet ceasing, and in their departure
(the

The Epistle

(the substantiall body filling up the roome) with their eternall farewell, opening their mouth, as it were, they said that which before they signed, and gaue a heartie congratulation and welcome to their accomplishing verity, as night giues place to day; Leui thus yeelding to a more excellent High Priest; and Hagar the bond-woman, vnto her free Dame Sarah.

Herein how Euangelicall light hath discovered the meaning of Legall obscuritie; and how Aarons Bells sounded neuer but Christ Iesus and him crucified; nor his siluer Trumpets, but the ioyfull Iubile of soules freedome; his many sacrifices pointing out
that

Dedicatorie.

that one all-sufficiēt: And how the
successiue diuersitie of types of
sundry things, places, persons, and
actions, &c. from time to time
couchedly inuolued, & cunningly
conueyed the blessed mysterie and
deepe secret of the abyss of un-
searchable loue to mankinde; and
extense of mercy past comprehen-
ding, as by secret water-spouts
from posterity to posterity for con-
tinuance of the vigorous hope of
the faithfull; who with Simeon
longed to see the Saluation of the
Lord. Herein, I say, the paines that
I haue taken, is briefly (for the
ease of the Reader) to point onely
(as it were) at the same in order
as they occurre in Scripture, ioy-
ning

The Epistle

ning with succinct breuity to auoid tediousnes, as great plainnesse and perspicuitie as I could, to auoid
• Marke. • obscurenesse. And comparing some things for conueniencie of ease onely (which prettily may be so compared) wherein I acknowledge in the purpose of the Holy Ghost a typicall resemblance euer, of any answerable verity is not to be sought. And keeping still in all (I hope) the Analogie of faith, as the right measure of the Temple, the patterne on the Mount, and iust Ballance of the Sanctuarie.

This Treatise then (Right Reuerend and most worthy Prelate) as a testimony of my most indeared affection, I haue dedicate to your
Lord

Dedicatorie.

Lordship, and shrowded the same
under the wings of your Learned
patrocinie, by experience hauing
in my own person found (especially
at your Lordships late beeing in
Scotland) yet more the courteous
regard, and most kinde respectiue-
nesse euer vsuall by your Lordship
towards all, but chiefly towards
those who are Fellow-labourers in
the Sacred dispensation of that ho-
ly mysterie with you: Whereby not
onely I, but the hearts of many
with me, who had that happy occa-
sion of your Lordships acquaint-
tance, are so warmed (though
under a cold Climate) and infla-
med with the reuerend memory of
your Lordships humanitie, and
other

The Epistle

other singular holy vertues, and rare gifts (wherewith your good GOD hath indued you ; and which as a strong chaine hath linked so that singular regard of your Prince vnto you, as that sooner, I perswade my selfe, their bodies shall beginne to resoluē into ashes, then that fire of affection in their conquered and captiued hearts shall cease, to bee vigorous and burne.

As some sparkles then, (my Lord) hereof for my part, tending and bursting forth towards the place of your Lordships residence, receiue these succinct Lucubrations, consecrate to your Lordships Name : subjected to

your

Dedicatorie.

your Censure, and to bee disposed
as your Lordship shall thinke fit,
thereof. Of whose most gentle and
gracious acceptatiō, as I rest assu-
red: So, as for others, I hope, Chri-
stian loue, and charitable affection
shall be my Censurer of all, regar-
ding chiefly my honest aime here-
in. And where others are inabled to
do better, or to amend my Labours,
beseeching the Lord to inable them
more & more, and to enlighten my
minde with them, that mine eyes
beeing anointed with the eye-salue
of his Spirit, with Dauid I may
know the secrets of his Law, and
that neither I may enuy their
rich gift with an euill eye, nor yet
despise my owne poore mite with a
wicked

The Epistle, &c.

wicked heart : but indeuouring to
gaine something with my small Ta-
lent vnto my bountifull Master,
I may not incur neither the bitter
reprooffe, nor deserued iudgement
of an euill or vnprofitable seruant
at his hands. Beseeching which
God to thrust out many faithfull
Laborers into his Haruest, and to
continue your Lordship in a long
and happy life, with a succeſſe-full
blessing vpon your Lordships go-
uernment & trauels, to the cōfort
and edification of his Church, rests

Your Lordships in all hearty and
most affectionate duty in Christ,

WILLIAM GVILD.

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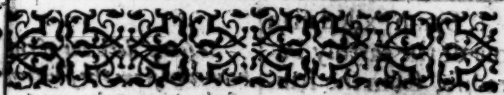
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MOSES VN-VAILED.

I. THE TREE OF LIFE,

GEN. 2. 9.

The Congruitie.

I. **A** Sit was called the Tree of Life.

So Christ is that true Tree of Life, giuing the fruit & iuice both of grace and glory, Ioh. 15. 1.

2. It was in the midst of the Garden.

So Christ is to be found in the midst of his Church, Mat. 18. 20.

3. It was in the earthly Paradise planted.

So Christ is in the heavenly place, Mar. 16. 19.

4. Adam in his standing might eate of the Tree of Life (as of all other trees, sauing that one which was forbidden,) Gen.

So shall the godly that perseuere, eate of that true Tree of Life promised, Reu. 2. 7.

20. 16.

B 5. Sinne

5. Sinne exiled man out of the earthly Paradise, from the fruition of the one, *Gen.*

3.24.

6. *Adam* condemned once to bee expelled from the same, got no regresse, *Gen.*

3.24.

7. The Lord onely planted the one, making it to grow out of the earth,

So sinne doth our of the heavenly, from the fruition of the other, Ioh. 15. 6.

So neither man in iudgement once debarred from Heauen and Christ, shall haue no recoverie, Math. 25. 41.

So also did he the other in the earth of our humanity, Io. 1. 14. who did increase in wisdom, stature, and fauour both with God and Man, Luke 2. 52.

The Disparitie.

1. **T**he Tree of Life endured but for a time: but our Tree of Life endureth for euer, *Heb. 7. 24.* Secondly, it could not restore life againe to *Adam*, being only the Sacrament of the Couenant of life in case of perseuerance: but our Tree of Life Christ Iesus restoreth life lost, to his own chosen, yea, a bet-

a better life then *Adams* in Paradise. And since hee is the end of the Law to them that belecue, *Rom. 10.* hee now becomes to vs by the couenant of Grace, the true Tree of Life; performing that, which that of workes could not attaine vnto, by reason of mans fall.

2. *Adam, Rom. 3. 14.*

1. **A**DAM, man, red earth, or bloudie.

So was Christ a Man in his Incarnation; and bloudy in his Passion; *Mat 1. 8. 27.*

2. *Adam*, man, without womans bearing, and so without a Mother.

So Christ, a Man, without mans begetting, and so without a father, *Mat. 1. 20.*

3. *Adams* Father onely God, *Gen. 2. 7.*

So likewise Christ; *Iohn 8. 16.*

4. *Adam* made Lord over the creatures, and heire of the outward bounds of the earth.

So is Christ that truly; *Psal. 2.*

5. Adam was appointed to dresse the Garden and keepe it, Gen. 2. 16.

So Christ, to sanctifie and saue his Church, 1. Cor. 1. 30.

6. Adam was sent out of Paradise, for his sinne committed, to endure painfull labours, Gen. 3. 23. but vnwillingly.

So was Christ sent from the heauens for our sinnes imputed, to indure painfull sufferings, Isai. 53. yet most willingly.

7. Thornes were made a curse to the one, Gen. 3. 17.

So were they made a crowne to the other, Mat. 27. 29.

8. The sweat of the brow was in labour imposed on the one, Gen. 3. 19.

So the sweat of blood in agony was imposed on the other, Luke 22. 44.

9. Adam sleeping, Euah was formed, Gen. 2. 21.

So Christ dying on the Crosse, his Church was framed.

10. Adam giues to his, that which is his owne by generation, Gen. 5. 3.

So Christ doth to his, that which is his owne, by Regeneration, Rom. 1. 17. Gal. 2. 17.

11. We haue borne already heere the image of the earthly.

12. Adam created to the Image of God, Gen. 1. 27.

13. Adam was King, Priest, and Prophet, in his Family.

14. Adam had Cain, and Abel in his house, Gen. 4.

15. Adam had perfect wisdom and knowledge, as may be seene in naming of all the creatures, Ge. 2. 19.

16. Likewise as by the offence of the one, the fault came on all men to condemnation, and many were made sinners,

So shall wee beare the Image of the heavenly.

1. Cor. 15. 49.

So Christ incarnate, the ingrauen Character of his Father, Col. 1. 15. Heb. 1. 3.

So is Christ the same in his Church and family of the faithfull, Reuel. 15. Rom. 3. Heb. 9. 13.

So hath Christ Elect, and Reprobates, true worshippers & Hypocrites in his visible Church, Math. 13. 24.

So in Christ dwelleth the full treasure of both, Col. 2. 3.

So by the iustifying of the other, the benefit abounded toward all men, to the iustification of life; so that by his obedience, shall many bee made righteous, Ro. 5. 18. that as sin hath

raigned vnto death; so might grace also raigne by
righteousnesse vnto eternall life, through Iesus Christ
our Lord.

The Disparitie.

BVt yet the gift is not so, as is the offence:
for if through the offence of *Adam* many
be dead; much more the grace of God, and
the gift by grace, which is by one man Iesus
Christ, hath abounded vnto many. Neither
is the gift so, as that which entred in by one
that sinned. For the fault came of one offence
vnto condemnation: but the gift is of many
offences vnto iustification. For if by the
offence of one, death raigned through one;
much more shall they which receiue that a-
bundance of grace, and gift of that righte-
ousnes, raigne in life through one, that is, Ie-
sus Christ, *Rom. 5. 15, 16, 17.* Likewise the first
man was of the earth, earthly and naturall;
but the second man is the Lord from heauen,
heauenly and spirituall, *1. Cor. 15. 47.* and as
is the earthly, such are they that are earthly,
and as is the heauenly, such are they that are
heauenly, *verse 48.* Also the first man *Adam*
was

was made a liuing soule, but the last *Adams* was made a quickning Spirit, 1. Cor. 15. 45.

3. *Abel*, Gen. 4.

1. **A**BEL, or *Habel*, mourning or vanity.

2. *Abel* offered an acceptable sacrifice vnto the Lord, Heb. 11. Gen. 4. 4.

3. *Abel* was a Shepheard, Gen. 4. 2.

4. *Abel* was slaine by his brother *Cain* in the field innocently, after he had spoken to him, Gen. 4. 8.

5. After *Abels* death till *Seth* and *Enosh*, true worship and Religion by *Cains* seed was long time suppressed, Gen. 4. 26.

Such was the life of *Christ*, mourning for our vanity and wickednesse, Mat. 26. Mar. 8.

So did *Christ* vpon the Altar of the Crosse, Ro. 3. 25. When he offered up himselfe, Heb. 7. 27.

So *Christ* is the true Shepheard of our soules, 1. Pet. 2. 15.

So was *Christ* by his brethren according to the flesh (the *Iewes*) without the Citie; after they had falsely accused him, Luk. 23.

So after *Christs* death, was *Christianitie* vnder the *Heathen Emperours* long persecuted, Reu. 12. Euseb.

6. And as after the
restauration of True
worship, corruption
of life crept in, and
brought the deluge
vpon the Primitiue
world, *Gen. 6.*

So after the truth was
by Lawes established vnder
Christian Emperours,
(open persecution ceasing)
secretly & slyly corruption
of life and doctrine crept
in, and brought a deluge
of miseries and darknesse
vpon the visible Church,
Centuria Ecclesie.

The Disparitie.

A *Abels* sacrifice was onely for himselfe: but
that of *Christ*, for the sins of the world:
Abel was priuily murthered: but *CHRIST*
publikely suffered. *Abels* blood cryed to the
Lord for reuenge and wrath: but the blood
of sprinkling shed by *Christ*, speaketh better
things then that of *Abel*, *Heb. 12. 24.*

4. *Enoch*, *Gen. 5. 21.*

1. **E** *N O C H*, dedi-
cate.

So was *Christ* dedicate
and decreed to be that Sa-
uiour of mankind, *Isai.*

25. 9.

2. *Enoch*

2. *Enoch* walked with God, *Gen.* 5.22.

3. *Enoch* pleased God, & was beloued of him, *Wisd.* 4. 10.

4. *Enoch* was matchlesse in his age, so that none was like him, *Ecclus.* 49. 14.

5. In order of Historie, take those that dyed first, he is reported and brought in as one that saw not death, but was translated, *Gen.* 5.24.

So did *Christ* in all perfection of sanctimonie and righteousness, *Isay* 53. 7.

So did *Christ* his Father, and is declared to be his welbeloued, in whom he was well pleased, *Mat.* 3. 17.

So was *Christ* through all ages. and euer shall be peerelesse, none daring to compare with him, *Iohn* 3. 35.

To yeeld that comfort to the Church, and type *Christ* therein, who should make death to bee swallowed up in victory, and immortallitie, & to assure vs also of the Resurrection, *Col.* 1. 18. *Rom.* 4. 25.

The Disparitie.

E*noch's* righteousness did not auaille others, but that of our Sauours doth auaille vs, and becommeth others. His translation likewise was comfortatiue, and typicall: but the

the Resurrection of Christ to vs, is operative and effectuell.

Note also, that *Enochs* translation before the Law, and *Eliahs* vnder the Law, are types and pledges (as it were) of that last translation of them vnder the Gospell, that shall be found aliue at the Lords second comming.

Noah, Gen. 5. 32.

1. **N**oah, ceasing
or rest.

So Christ hath caused Gods wrath to cease, and giuech rest thereby to the troubled conscience. Mat. 3

2. *Noah* liued in a most corrupt time, and generall defection both in doctrine and manners, Gen. 6. 5.

So did Christ Iesus vpon earth in a like age, as appeares, Math. 5. 6, 7, chap.

3. *Noah* was acquainted with the Lords decree, Gen. 6. 13.

So was Christ fully with the will of his Father, Iohn 1.

4. *Noah*

4. Noah was a Preacher of Righteousnes to the wicked world, 1. Pet. 3.

5. Noah by his obedience saued al that entred within his Arke, Gen. 6. 23.

6. Noahs Arke was tossed vpon the waters.

7. In Noahs Arke were cleane, and vn-cleane also, were Sem, and Iapheth ver. 7. 8.

8. Noah onely (as principall efficient) did build his Arke, verse 14.

9. Noah was long in building thereof, verse 3.

So was Christ the same, exhorting them to repent for the Kingdome of God was at hand, Luke 2. 32. Isay 60. 1.

So doth Christ althoſe, that by a true Faith doe enter into his Church, 1. Tim. 1. 15.

So is the Church of Christ in this world, by diuers temptations and persecutions, Ioh. 16.

So in Christs visible Church are Hypocrites & true Beleevers; Iewes also and Gentiles, Ephes. 2. Math. 13.

So doth Christ edifie, and build up his Church, 1. Cor. 3.

So hath Christ beene from the beginning of the world hitherto, & shall be to the Worlds end, Eph. 4. in building of his Church.

10. Noah

10. *Noah* hauing built his Arke, the flood did come, which destroyed the first world, *verse 21.*

11. *Noah* made his Arke of many Trees, closely seamed together, strong, fresh, and dressed, *verse 14.*

12. *Noah* had sundry roomes in his Arke, *Ibidem.*

13. *Noah* pitched his Arke within and without against the waters.

14. *Noah* made one doore onely to his Arke, *verse 16.*

So be number of Christs Church being accomplished, the fire shall come to destroy the second world.

So hath Christ cōpulled his Church of many members, united by the bond of the Spirit, strengthened with Grace, freed from the domining corruption of sinne, and sanctified by the Holy Ghost, Gal. 3.7.

So Christ hath sundry functions in his Church, 1. Cor. 12.

So hath Christ fortified his Church sufficiently against all temptations, Ioh. 15.

So hath Christ appointed one onely entry to his Church, Iohn 10.7.

15. *Noah*

15. Noahs Arke had little outward light, *Ibid.*

16. Noah abode in the Arke all the time of the tossing thereof.

17. Noah saued few in his Arke, in respect of the world.

18. The Wrights that built the Arke, notwithstanding perished.

19. All sorts of creatures Noah receiued into the Arke.

20. In the dayes of Noah, defection from true Religion, oppression, sensualitie, and securitie, after 1656. yeeres, brought on the first destruction on the world.

So neither is the light of Christs Church, worldly carnall wisdom, Ro. 8. 7.

So doth Christ remaine in the midst of his Church, being with them to the worlds end, in all tentations and afflictions thereof, Iohn 14. 18.

Sauing number that are to bee saued in Christs Church, is but a handfull likewise, Math. 22. 14.

So many Preachers in the Church may likewise be damned, Math. 7. 22.

So all sorts of persons and Nations, Christ accepteth into his Church, Ephes. 3. 18.

So the like sinnes now raigning, about the like time, is like to bring on the second Iudgement on the latter world, Math. 24.

21. Those

21. Those that were saved, was by being within the Arke, in the waters.

22. Noahs tossings vpon the waters being ended, he sent out the Doue, Gen. 8. 12.

23. Noah offered a Sacrifice vnto the LORD, wherein hee smelled a saour of rest, verse 21.

24. With Noah GOD made a Couenant to his posteritie, and confirmed it with a signe, Gen. 9. 9.

25. The couer of the Arke being taken off, and Noahs Family going out of the same (after the De-

Figuring that those that are redeemed, must enter into the Church by Baptisme, 1. Pet. 3. 20.

So Christs sufferings being finished, hee sent out his Spirit into the world, to comfort and leade his owne, Ioh. 14.

Sabbath Christ vnto his Father, whereby his wrath is fully appeased, Rom. 3. 25.

So in Christ with the Church hath the LORD made a new Couenant of mercy, and ratified it with Sacraments, Mat. 3. 17.

So the time of the true Churches lurking being ended, and the hid marked ones bursting forth, after the Deluge of darkness, dried up to a good measure

luge dried vp) increased and multiplied wonderfully, *sure, the Church shall become more and more visible, and increase, to the abridging of Antichrists power dayly, Reu. 19.*
Gen. 10.

The Disparitie.

Noah preached, but conuerted none of the first world: but not so Christ, by whose voice many were turned, and dayly by the efficacie thereof are brought into his Church. Noahs Arke likewise putrified and perished at last; but neuer shall the Church of Christ so perish or decay. The tossing of the waters did weare and make the Arke worse; but tryals and afflictions doe better euer the Church, *Psal. 119.*

6. Abraham, Gen. 12.

1. **A**bram, and Abraham, a high father, and a father of a multitude. *So is Christ a high and heavenly Father of the multitude of his faithfull, Esay 6.9.*

2. Abraham

2. Abraham went out of his native countrey and fathers house at Gods command, Gen. 12. 4.

3. To Abraham and his seede God promised Canaan, ver. 7.

4. Abraham deliuered Lot & many captiues by a great victorie, Gen. 14. 61.

5. Abraham and his Family behooued to be circumcised, Gen. 17. 23.

6. Abraham was King, Priest and Prophet in his owne Family.

7. The Lord reuealed to Abraham the purpose of his will, Gen. 18. 17.

So Christ, according to the Decree of the Father, left the heauens, and tooke painfull iourneys on earth, to work mans Redemption, Luk. 2. 31.

So to Christ his spirituall seede hath bee granted Heauen, Tit. 2. 11.

So Christ hath deliuered his chosen from sinne, Satan, and damnation, and freed them wonderfully, Luk. 1. 71. Ioh. 16. 33.

So Christ his Church behooueth to be sanctified, Esay 4. 3.

So is Christ Iesus in his Church the same, Heb. 9. 13. Ioh. 8. 26. Zach. 14. 9.

So hath hee the same in all things perfectly vnto his Sonne Iesus, Ioh. 1.

8. Abraham

8. Abraham interceded for the righteous in Sodome, Gen. 18. 23. and for the wicked for their sake.

9. Abraham was obedient in all things to God, euen till the offering vp of him, who was his owne flesh and bloud, vpon Mount Moriah, Gen. 22.

10. Abraham put Hagar and Ismael out of his house, Gen. 21. 14.

11. God deliuered Lot for Abrahams sake, with his Family, from the fire of Sodome, Gen. 19.

So is Christ a Mediator continually for the godly in the world, Heb. 8. 6. Ioh. 17. 9. as hee spares also euen the wicked for their sake, and prayed for them that crucified him.

So was Christ euen vnto death, and immolation of himselfe vnto the Father vpon Mount Golgotha, Phil 2. 8.

So shall Christ expell out of the number of his Church all bastard hypocrites, despoisers and mockers of the godly, Mat. 22.

So hath the Lord the godly for Christs sake, from the condemnation of the wicked, 1 Ioh. 2.

12. *Abraham*, called the Heyre of the world, *Ro. 14. 13.* and Father of the Faithfull.

So is *Christ Iesus* the same most properly and truly, *Psal. 2. Heb. 1.*

13. To *Abraham* it was said; In thy seed shall all the Nations of the earth bee blessed, *Gen. 12. 3.*

Which onely in *Christ Iesus* is fully accomplished, *Luke 2. 30. Gal. 3:*

The Disparitie.

FROM obscurenesse of estate in *Vr* of the *Caldees*, to an honourable and eminent estate in *Canaan*, *Abraham* was brought: but from a glorious estate in highest Maiestie, to a base condition in ignominie, was our Saviour brought for vs: *Abrahams* wife was barren: but not so is the Church of *Christ*, which must be fruitfull in good workes. She was taken from *Abraham*: but none can take the Sheepe of *Christ* out of his hand, which are his Spouse.

7. Circumcission typing Baptisme, our Sanctification, and Christs blood which is our inward washing, Gen. 17.

1. Circumcisiō was the signe of Gods Couenant to Israel, Gen. 17. 11.

So Baptisme is the same to the Church, euen a signe and seale of the Couenant of mercy, 1 Pet. 3. 21.

2. It was Abraham and his household that was comprehended in the one, verse 13.

So is it Christ Iesus his Church that is comprehended in the other, Ibid.

3. Not onely was Isaac, but Ismael also circumcised; the born and the bought; the children, and the hirelings, *ibid.*

So, not onely are the godly baptized outwardly in the visible Church, but the wicked also; not onely the redeemed number, but the natural sort, the true children, and those that are but hirelings, Ro. 3. 22.

4. Whosoever was not circumcised, hauing the Couenant in his flesh, was cut off from Israel, verse 14.

So, whosoever contemnes Baptisme, yea, is not in the Spirit reuened, is not a true member of the Church of God, Mat. 23. 19, 20.

C 2

5. There

5. There was a circumcision of the flesh which auailed not, being alone; and there was a circumcision of the heart which made the true Israelite, Ro. 2. 28.

6. In circumcision there was a cutting away of the fore-skin by blood.

7. It was painfull to flesh and blood.

8. Infants were circumcised, verse 10.

So there is an outward Baptisme by elementario Water, which of the body and beeing alone auailles not, & there is an inward Baptisme of the soule or Spirit, which makes the true Christian, Mar. 16. 16. 1. 8. Rom. 4. 1.

Signifying that euen so it is by the blood of Christ, that our sinnes are taken away, and by the Spirit of sanctification that we are renued, mortifying sinne, and quickening grace in vs, Ephes. 5. 26.

So is mortification and abandoning of fleshly concupiscence to the carnall man at first, Ioh. 3.

So also are they to bee baptized, Mark. 10. 14. Rom. 3. 3.

8. Isaac

8. Isaac, Gen. 21.

1. **I**saac, or *itschac*, laughter or reioysing.

So is Christ true matter of ioyfull laughter and reioysing to all the faithfull, *Isai. 61. 10.*

2. *Isaac*, the sonne of the Father of the faithfull, *Gen. 17. 19.*

So is Christ the onely naturall Sonne of GOD, on whom all the faithfull call *Abba Father, Mat. 3. 17. Rom. 8.*

3. *Isaac* against the course of nature born of the dead wombe of old *Sarah, Ge. 21. 3.*

So was Christ borne of the inuiolate wombe of a chaste Virgin, *Mat. 1. 23.* as all those that are his likewise, are borne not of bloud, nor of the will of flesh, nor of man, but of God, *Ioh. 1. 13.*

4. *Isaac* the seed of Promise made vnto *Abraham*, and borne in his old age at the time appointed, *Gen. 18. 14.*

So is Christ the same most properly, in whom all the Nations of the earth are blessed: Borne in the fulnesse of time decreed.

5. An Angell announceth the Birth of the one in *Sarabs* hearing, who thinks it impossible, *Ge. 18. 12.*

6. *Isaac* was circumcised the eighth day, and in his infancie persecuted by *Ismael*, *Gal. 4. 29.*

7. *Isaac* willingly yeeldeth himselfe to be a burnt-offering to the Lord, *Gen. 22.*

8. *Isaac* carried the wood whereon hee was bound, to *Moriah*, *verse 6.*

9. Thus *Isaac* was obedient to his Father euen vnto death.

10. *Isaac* came the third day to the place of Immolation, *ver. 4.*

So an Angell doth our Saviours Birth in *Maries*, who likewise saith, *How shall this be? Luke 1. 34.*

So likewise was Christ, *Luk. 2.* and immediately thereafter persecuted by Herod, *Mat. 2.*

Euen so did Christ, in laying downe his life for satisfying his Fathers iustice, *Ioh. 16. 28.*

So did Christ the Crosse whereon he was nayled, to *Golgotha*, *Ioh. 19.*

Euen so was Christ that most cruely, *Phil. 2. 8.*

So did Christ to his suffering in the 33. yeere of his age; or thereby consisting of three tens, and three

three unites: as also neither in the time of the Law of Nature, nor in the Written Law: but in the time of Grace, even that perfect fulnesse of time decreed.

11. Isaac onely got the heritage to him and his: & Ismael with others themoucables, Gen. 25. 5, 6.

So hath Christ the heavenly inheritance onely prepared for his Chosen: the Wicked's portion being worldly things, Psal. 4. 7. Ioh. 17.

12. Isaac had Esau and Iacob, who struggled in the wombe of Rebecca, Gen. 25. 22.

So Christ hath Elect and Reprobates in his visible Church, who disagree in manners, Math. 22.

13. Isaacs wife was taken of one kindred with himselfe, Gen. 24. 4.

So is Christs Church of that same flesh and nature which he did assume, Mat. 1. 23.

14. Isaacs wife was faire, Gen. 26. 7.

So is Christs Church beautifull within, Re. 21.

15. She was owed by his fathers seruant & brought vnto him, Gen. 24.

So is the Church by the true Pastors, and brought vnto Christ, dispensatione Verbi, Cant. 1. 7.

16. She forsaketh all, and vailed, cometh to her Husband, adorned with his Iewels that were giuen vnto her, *Gen. 24. 65.*

17. Isaac meeteth his Wife, comming to him, *Gen. 24. 63.*

18. Her name was *Rebekah*, which is, fed, *verse 64.*

19. Isaac brought her into the Tent of his Mother, and was comforted after her death, *verse 67.*

20. Isaac was offered, and yet dyed not: for hee was receined from death after a sort, *Heb. 11. 19.*

So must the Church forsake all, in preferment of affection; and in humilitie decke with his graces, must come vnto Christ, *Cant. 5.*

So doth Christ his Church, with preuenting grace and acceptation, *Ephes. 2.*

So is Christ his Church with that heauenly foode and comfort of his Word, *Cant. 2. 5.*

So Christ hath brought the Church of the Gentiles in the place of the Iewes, of whom hee was borne, and doth reioyce concerning their ingrafting, *Isaiah 22. 6.*

So Christ, God and Man in one Person was offered, and yet according to his Godhead dyed not: but by vertue thereof in his manhood rose from the dead, *Math. 28. 6.*

21. In

21. In the hand of the Father, to the sacrificing, was carried the knife and the fire, *Gen. 22. 6.*

So to the Crosse and Immolation of Christ, in the hand of his Father, likewise went sharpe Iustice, and seruent loue withall concurring, Math. 26.

The Disparitie.

Isaac being waxed old, and through the dimnesse of his eyes, not being able to discern or see, was deceiued by *Iacob*, who got so the blessing of his elder brother *Esau*: but our vn-alterable all-seeing *Iesus* can neuer be deceiued, to bestow the blessing vpon one for another, or place the same wrong.

The Allegorie of the Blessing.

Gen. 27.

AS *Isaac* loued *Esau* the elder; so did Christ the Iewes, whom longing to gather vnder his wings, hee called in the latter time, and craued of them that meat which his foule loued, whereof he spoke when hee said; My meat is to doe the will of the Father:

ther : but they went out, hauing not yet returned; and in the meane while the Gentiles (the yonger Brother) entred in, not daring to doe so by their owne presumption : but perswaded by the promises of Grace, hauing the sauourie meat of the merit of their Sauiours death to offer, which they found not without in the world, but prepared within in the Church, and so cloathed with the garments of the elder, which is adoption, and right to the promises; their neck and hands couered with the skin of the Kid, which is the remembrance of their sinnes that killed their Sauour, or which is his perfect righteousnesse, they smelled sweetly before their Father, through free acceptation, and obtained the fruitfulnessse of grace, with the assurance of the remission of their sinnes, wherein the blessing consists.

9. *Melchisedech, Gen. 14.*

1. **M***elchisedech, a*
King of righteousnesse.

So is Christ that truly,
Reu. 15. Heb. 7.2.

2. Also

2. Also King of *Salem*, or Peace.

3. He was the Priest of the most High God, *Gen. 14. 18.*

4. He was without Father or Mother (*viz.* mentioned) *Heb. 7.*

5. He was without Kindred, *Ibid.*

6. Hee was of another order then *Aaron.*

of the Priesthood of *Leui*, of the change of the Law,

7. Hee continueth Priest for euer, and hath neither beginning of dayes, nor end of life (to wit, mentioned) *Heb. 7. 3.*

So is Christ *Iesus* our Prince of Peace, *Esa. 9. 6.* *Heb. 7. 3.*

So likewise is Christ, made not after the carnall commandment: but after the power of endlesse life, *Heb. 7. 16.*

So Christ as God, is *αὐτὸς*, motherlesse, and as *ἄνθρωπος*, without a Father.

So likewise Christ according to his Deity.

So also Christ (and of the same order with *Melchisedech*) *Heb. 7. 16.* to shew the imperfection of *Leui*, verse 11. and the necessity

12. So doth Christ continue our High-Priest for euer, whose Priesthood cannot passe from one to another; and therefore is able perfectly to save them, that come to God by him, seeing he

he euer liueth to make intercession for them, Heb. 7. 24, 25. and whose Priesthood is confirmed by an oath, Psal. 110. to shew that by so much is Iesus made a surety of a better Testament, Heb. 7. 21, 22.

8. He receiued tithe of all from Abraham, and blessed him, in whose loynes Leui was, Gen. 14. 20.

To shew thereby, that as therein hee was greater then Abraham, Heb. 7. 7. so the excellency & greatness of our High Priest Iesus, aboue Leui or the Priesthood of the Law, (being of one order, as is said, with Melchisedech) by bringing in a better hope, whereby wee draw neere to God, and being himselfe undefiled, separate from sinners, and made higher then the heauens, Heb. 7. 19, 26.

9. Hee gaue Bread and Wine to refresh Abraham, and his company, after the battell, and not that he offred vp the same as any sacrifice, Gen. 14. 18.

So Christ doth giue his body and blood for the refreshment of the faithfull receiuers, which once already himselfe offered up as an all-sufficient sacrifice vpon the Crosse, neuer againe to bee repeated, Heb. 7. 27.

10. Melchisedech was greater then Abraham: and conse-

So Christ is greater and more excellent then the Church or his mystical quently,

quently, then all *Israel* body, hee being the head
which then was in his thereof, Zech. 14. 9.
loynes, Heb. 7. 7.

II. *Melchisedech*
was but one of his
order onely before or
vnder the Law.

So is Christ that one
onely Priest of his order
vnder the Gospell, to offer
vp propitiatorie sacrifice
vnto the Father, needing
no successors therein, see-
ing he is immortall, and is
consecrated for euermore,
Heb. 7. 14, 18.

The Disparitie.

M*elchisedech* was man onely, and conse-
quently sinfull: but our High-Priest
is God and Man, sinlesse, and therefore nec-
ded not to offer for himselfe. Againe, *Mel-
chisedechs* Priesthood was not confirmed
with an oath vnto him, as was Christs, as is
said, and the reason giuen. *Melchisedech* also
had Christ succeeding to him in the same or-
der: but Christ shall haue none vnto, or after
him: hee gaue bodily refreshment onely to
Abra.

Abraham and his Family : but *Christ* giues both corporall and spirituall to his Elect.

10. *Iacob*, Gen. 26.

1. *Iacob*, a supplanter.

So is *Christ* of Death, Sinne, and Satan, &c. Col. 2. 15. Luk. 1. 71.

2. Also, hee was called *Israel*, a Prince of God, or preuailing with God, Gen. 32.

So is *Christ* that heauenly Prince, pr nailing at his Fathers hands by his intercession for all good things to his owne, Heb. 8. 6.

3. He purchast the birth-right by red Portage, and obtained the blessing by presenting vp fauourie Venison vnto his father, cloathed in *Esaus* garment, Gen. 25. 30. & 27. 28.

So hath *Christ* purchast heauens inheritance to vs by his red blood; and obtained the blessing by offering vp the sauoury meris of his obedience, in the borrowed garment of our nature, Rom. 3. 24.

4. He was a plaine man, and abode in Tents, Gen. 25. 27.

So was *Christ* plaine, meeke and mercifull, frequenting the company of men, and sinners, Math. 9. 11. & 12. 18, 19.

5. *Iacob*

5. *Jacob* was hated and persecuted by *E-sau*, *Gen. 27. 41.*

6. He leaues his fathers house, & goeth to serue in *Haran*, *Ge. 28. 10.*

7. In his persecuti-on by *E-sau*, by the way he seeth the An-gels of God ascend-ing, and descending vnto him, *verse 12.*

8. *Jacob* was a Shep-herd, *Gen. 29.*

9. *Jacob* serued long for his Wiues *Rahel* and *Leah*, *Ibid.*

10. *Jacob* being a-fraid of death by *E-sau*, went alone all night to pray, *Gen. 32.*

So was Christ by Sa-tan, and the Scribes and Pharises, albeit they were his brethren according to the flesh.

So Christ left the glori-ous heauens, and came in the shape of a seruant vnto the earth, 2. *Cor. 8.*

So after Christs temp-tation in the Wildernesse by Satan. the Angels came and ministred to him, *Mat. 4.*

So is Christ the Shep-herd of our soules, 1. *Pet. 2.*

So did Christ beare the shape of a seruant 33. yeres and more, to redeme vnto himself a Church of Iewes and Gentiles, *Esay 42.*

So Christ fearing death and Wrath, went aside in Gethsemane to doe so, *Math. 26.*

11. He

11. Hee wrestled long, and at last was comforted, *ver. 28.*

12. *Jacob* purged his Family in the way, *Gen. 35.*

13. *Jacob* was the Father of all the *Israel* in the flesh.

14. *Jacob* was obedient vnto his Parents in all things, *Gen. 28.*

15. *Jacob* erected an Altar in *Bethel*, which by interpretation, is, *The house of God*, *Gen. 35. 1.*

16. *Jacobs* dayes were but few & euill vpon earth.

17. *Jacobs* flock was spotted or particoloured, *Gen. 30. 32.*

So did *Christ* in an *Agony*, & at last was heard in that which hee feared, *Heb. 5.*

So doth *CHRIST* his Church in the world, *1. Cor. 1. 30.*

So *Christ* is the Father of all the *Israel* in the Spirit, *Isai. 9. 6.*

So was *Christ* both to his heavenly Father, and to his earthly Parents, *Luk. 3.*

So hath *Christ* established the true worship of his Father into his holy Church, *Esay 60. 1.*

So was the estate of *Christ* on earth afflicted, and so shall bee the estate of the Church vnto the world, *Ioh. 16. 33.*

So have the godly heere their own spots, and are in part sanctified, *1. Ioh. 3.*

The

The Disparitie.

Iacobs father loued his elder sonne better then him : but not so did the Father loue any equally to his Sonne, euen his only wel-beloued Christ Iesus. *Iacob* attained to the birth-right and blessing for himselfe, and that through subtiltie : But Christ Iesus hath purchased that heauenly and blessed inheritance for vs onely, and that by paying therefore dearely. *Iacob* and *Esau* were at once both borne of the wombe of *Rebecca* : but Christ Iesus alone onely was borne of the wombe of the inuiolable chaste Virgin *Mary*, without an associate, either in his matchlesse birth, or eternitie of age.

II. *Iacobs Ladder, Gen. 28.*

I. **I**ACOBS Ladder, which hee saw in a Vision, stood vpon the earth, but the top reached to Heauen :

So Christ, albeit he was humbled in shape of sinfull flesh, touching the earth as it were, yet hee was the most High God, reaching so to heauen, and reconci-

D and

and so it ioyned as it were heauen and earth together, Gen. 28. 12.

2. The Angels went vp and dōwne by it.

ning for the good and protection of the godly, Heb. 1. as also by him our prayers ascend, and Gods blessings descend.

3. No ascending vp to heauen, but by the Ladder.

4. *Iacob* in his Pilgrimage saw the Ladder onely in a Vision.

5. The Lord stood about it, and made his promise of Canaan to *Iacob*, verse 13.

6. In the place which was the House of God, and gate of Heauen, was the Ladder scene, verse 19.

ling, as the two natures in himselfe by personall Union: so God and vs together by his death and mediation, Rom. 5. 10.

So by Christ Iesus they are become ministring spirits, comming and returning

So no attaining to that inheritance, but by Iesus Christ alone, Ioh. 10. 7.

So we see Christ heere in our pilgrimage but in a glasse, as it were, darkely and in part, 1. Cor. 13.

So in Christ, and through him, are the Lords promises of heauen, made and ratified to vs, Ioh. 2. 1.

So in Christs Church (which is the foresaid truely) through Faith can wee onely get a spirituall sight of Christ.

7. At

7. At the foote of this Ladder, *Jacob* did repose and sleepe. | *Shadowing the rest and peace of conscience, which the goodly han under the shadow of Christs intercession.*

The Disparitie.

IT was a Ladder whereon to climbe, but not giuing strength to that effect: but Christ Iesus, that blessed Ladder, is both. That Ladder at *Jacobs* awaking vanished, and begate feare by the Vision thereof: but Christ Iesus, at our awaking in the Resurrection, shall more cleerely appeare, whose sight by faith heere expels feare, and begets confident ioy, and whose cleerer sight then shall beget farre greater.

12. *Ioseph*, Gen. 37.

1. **I***oseph*, increasing | *So Christ increased in his humane body in strength, and in fauour with God and Man, and still now increases in his mysticall body also, and onely hee on earth was perfect.*

2. *Ioseph* was best beloued of his Father, *Gen.* 37. 3.

3. *Ioseph* was the first-borne of beloued *Rahel*; *Gen.* 30. 24.

4. Hee was hated of his brethren, the more for his heauenly reuelations and words, that he should be exalted aboue them, *Gen.* 37. 4.

5. All the sheaues of the field, with Sun, Moone and Starres worshipped *Ioseph*, *ver.* 7.

6. *Ioseph* is sent by his Father to visit his Brethren in the Wildernesse, *verse* 13.

So was Christ declared to be that welbeloued Son, in whom the Father is well pleased, *Mat.* 3. 17.

So was Christ the first-borne of the freely beloued Mary, *Luke* 1. 28.

So was Christ of the Jewes, and the more, because hee called himselfe the Sonne of God, *Iohn* 5. 18. *Math.* 27.

So at the Name of Iesus, all things in Heauen and earth shall bow the knee, and him both heauen and earth must adore, *Ephes.* 1. 20. *1. Cor.* 15. *Phil.* 2. 10.

So was Christ sent to visit mankinde in the world, who were straying in sinne, *Math.* 9. 15.

7. Hum-

7. Humbly walking on foote, and alone vnder-going this message willingly, with great trauell, hee ceases not till he haue found them in *Dathan*, which is, *Defection*, *verse 17.*

8. Yet *Ioseph* comes neere, his Brethren conspire against him, and called him a dreamer, *verse 19.*

9. *Ioseph* is stript naked, and cast into a pit, and sold for 20. pieces of siluer to the *Idumeans* by his own brethren, *verse 24.*

So Christ Iesus, in the shape of a seruant willingly alone undertaking the office of a Saviour, seeketh out his Brethren the lost sheepe of the Jewes and Gentiles, and findes them both in defection of life and doctrine, 1. Io. 4. 10. Mat. 5. Rom. 2.

So Christ was scarce borne, when Herod conspired for his life, and scarce entred in his function, when the Scribes and Pharises laid snares for him, and called him a seducer, Ioh. 8.

So was Christ stript of his garments, and cast into the pit of death and the graue, after he had beene sold for thirty pieces of siluer to the Scribes and Pharises by one of his own Disciples, Mat. 26.

D 3

10. *Ioseph*

10. *Ioseph* was carried downe to *Egypt*, in his childhood, *verse 28.*

So was *Christ Iesus* in his *infancie*, *Math. 2.*

11. *Ioseph* was tempted to carnall whoredome in solitarinesse, and ouercame, *Gen. 39.*

So was *Christ* unto Spirituall in the *Wilder-nes*, when *Satan* said, *Fall downe and worship mee*, and ouercame likewise, *Math. 4.*

12. *Ioseph* was a beautifull personage, *verse 6.*

So was *Christ* both inwardly and outwardly.

13. He was falsely accused, condemned, and put in prison, where *Pharaohs* Baker and Butler were also put, *verse 20.*

So was *Christ* accused falsely, condemned uniuersally, and crucified cruelly between two Malefactors, and put in the prison of the grane, where godly and wicked remaine, till they come out to diuers Iudgement, *Math. 27.*

14. Hee was made *Gouernour* ouer the Prison, *verse 21.*

So is *Christ* Lord and victor ouer death and the grane, *Hof. 13.*

15. He

15. He comforted the Butler in the Prison, assuring him of life and preferment, Gen. 40. 13.

So did CHRIST the Thiefe upon the Crosse bound with him: assuring him, that that night he should be with him in Paradise, Luk. 23.

16. Ioseph beeing brought out of the Prison, was exalted next vnto Pharaoh the King, Gen. 41. 40.

So Christ hauing risen from the graue, was exalted next vnto the Father, Psal. 110.

17. Ioseph was declared to be one, like to whom none was in vnderstanding and wisdom, in whom Gods Spirit was so, verse 38.

So was Christ matchlesse in wisdom, to whom GOD measured not his Spirit, Mar. 4.

18. Ioseph is set ouer the whole Land, and ouer the Kings house, verse 40.

So is Christ Lord of the whole earth: but chiefly of his Church, Zech. 14. 9.

19. *Iosephs* name is called *Zaphnapaaneah*, that is, the expounder of secrets, and in the Egyptian tongue, a Sauer of the world, *verse 45.*

20. *Ioseph* was richly attired in his preferment; *verse 42.*

21. A fore-runner cryed to the people to kneele downe before *Ioseph*, *verse 43.*

22. A Virgin was giuen in Wife vnto *Ioseph* by the King, *verse 45.*

23. *Ioseph* was thirtie yeeres old, when hee was preferred by *Pharaoh* to his Office, *verse 46.*

So is Christ this truely, the manifestor of heauenly mysteries, who hath the Key of Dauid, and the blessed Saniour of mankind, 1. Cor. 10. 30.

So is Christ, in that highest exaltation of his, with glory aboue all things, Ioh. 3. 35.

So the Baptist cryed to prepare the way before Iesus, Mar. 1.

So are the godly giuen to Iesus by his Father, to be his Church, Col. 1. 18.

So was Christ of that same age, when hee entred to his Calling, Math. 3.

24. *Pha-*

24. Pharaoh then directed his people to Ioseph, verse 55.

25. Ioseph with Pharaohs garner feedeth all Egypt, and other Nations, verse 57.

26. Iosephs Brethren at last come for foode, and reuerence him, Gen. 42.

27. He knowes his brethren first, before they know him, ver. 8.

28. Hee spoke vnto them long by mid-men, before cleerely he reuealed himselfe vnto them, verse 23.

So did the Father the godly to Christ, saying, Heare him, Math. 3.17.

So With the Word of GOD, penned by his Spirits inspiration, Christ feedeth Iew and Gentile, Ioh. 6.

So shall the Iewes at last, (albeit long lingring) come to the profession of Christ, and adore him, Zech. 12.10.

So doth Christ loue vs first, and finde vs out, before we can loue, know, or finde him, 1. Ioh. 4. 19.

So doth hee speake to vs by the ministerie of the Gospel heere, before he manifest himselfe cleerely vnto our soules in glory hereafter, & manifested himselfe by obscure Prophecies, before hee vttered himselfe by his owne liuely voice, Heb. 1.

29. Vntill

29. Vntill *Ioseph* told them, that hee was their Brother, they did not know him, *verse* 8.

30. At first he was strange and rough vnto them, to make them remember their fault: but in the meane while hee gaue them foode without money, and afterwards comforted them, *verse* 7.

31. *Ioseph* accepteth of their small gifts, albeit hee had no neede of them, *Gen.* 43. 15.

32. They are washed in his house, and set at his Table, *verse* 33.

So vntill Christ discover himselfe vnto our soules, we cannot discern him, Ioh. 1.

So at the first doth Christ by touch of conscience, without feeling of assurance of mercy at an instant, humble vs : but in the meane time he in loue giues vs secret grace freely, that wee despaire not, till we get the feeling of solid comfort, 2. Cor. 1. 3.

So doth our Saviour of our Spirituall and charitable offerings, Phil. 4. 18

So are the true brethren of Christ made cleane by the water of the Spirit, and fed at his Table, Ephes. 5. 26.

33. No

33. No acceptation without *Beniamin*, *Gen. 42. 34.* that was borne with sorrow.

34. Hee first manifesteth himselfe vnto his Brethren, before to the Egyptians, that he was *Ioseph*, *Ge. 55. 3.*

35. It was not his Brethrens malice so much, as *G o d* that sent him to Egypt, to saue the Family of *Israel* aliue by a great deliuerance, *verse 5.*

36. *Ioseph* recommends concord and loue to his Brethren in the way, seeing he orgaue them : and giues them victuals and Chariots for the journey, *verse 24.*

So no acceptation before God of vs, but by Faith and Repentance, Ephes. 2. 8.

So Christ reuealed himselfe first vnto the Iewes, that he was the Messiah, before hee turned to the Gentiles, Math. 10. 3.

So neither was it the malice of the Iewes that crucified Christ, so much as the Lords Decree, that it should be so, for the saluation of his Church, Rom. 3. 25.

So doth Christ recommend loue amongst his members : and seeing hee hath pardoned vs, that we mutually forgie one another, & hath giuen vs the meanes of his Word and Sacraments, to further vs in the way of our saluation, Ioh. 15.

37. They

37. They shew by word and by his gifts vnto their Father, that *Ioseph* was aliue, verse 27.

38. The words of *Ioseph* reported by his Brethren, were confirmed by the sight of the Chariots vnto *Iacob*.

39. The Lords promise of protection, the desire to see *Ioseph*, and the hunger in the Land, ioyned al together, moued *Iacob* the more quickly and gladly to remoue, *Gen.* 46.

Ioseph went out, and met his Brethren, *Ge.* 46. 29.

So should wee by our profession, and the graces of the Spirit shining in our liues, that *Iesus* is living in vs, 2. *Cor.* 5. 15.

So are the promises of *Iesus* uttered by his Ministers, ratified and sealed vnto his people by the blessed Sacraments, *Mat.* 28. 29. which are the chariots of grace to all true Beleeuers.

So Gods promise of conuoy by his Angels, the desire to bee with *Christ* and the scarcitie of goodnesse heere, mooues the godly more willingly to depart, *Phil.* 1. 23.

So doth *Iesus* obuiat all those that come vnto him *Luke* 15. by his grace heere, and Angels here after.

41. Pha

41. *Pharaoh* and his Court reioyced at their comming, *Gen.* 47.

42. Hee goeth to *Pharaoh*, and speaketh for them, and instructeth them how to speake before *Pharaoh*, *Gen.* 46. 31.

43. He placed them in pleasant *Goshen*, there, while thence they should goe to fruitful *Canaan* thereafter, *Gen.* 47. 11.

44. *Jacobs* Petition concerning *Ioseph*, when they met, was, Now let mee dye in peace, seeing I haue seene thy face, *Gen.* 46. 30.

So doth the Lord and the Angels of Heauen reioyce at the conuersion of sinners, Luk. 15. 8.

So doth Christ intercede for vs at the Fathers hands, and instructeth vs how to pray to him, Mat. 6. *Heb.* 5. *Rom.* 8.

So Christ places his own in the estate of Grace here, while they be transplanted into the estate of glory, and of his triumphant Church hereafter, Iohn 17. 24.

So was old Simeons concerning Christ: Now let thy seruant depart in Peace, seeing I haue seene the saluation of the Lord, Luke 2.

45. *Ioseph* brought his two sonnes to bee blessed of his Father, *Gen.* 48.

46. *Iacob* willeth that his name bee named on *Iosephs* sons, and that they bee accounted as his, *Gen.* 48. 16.

47. *Ioseph* buried his Father solemnely, *Gen.* 50.

48. While *Ioseph* liued, *Israel* did not so increase.

46. *Israel* was afflicted after *Iosephs* death, while at last the Lord deliuered them.

So hath *Christ* brought his Chosen of the Iew and Gentile, a new way to bee blessed of his Father, *Heb.* 10. 20.

Euen so hath the Lord adopted vs to be his sonnes through *Christ*, & Willed that his name likewise bee called vpon by vs, saying, *Abba* Father, *Rom.* 8.

So did *Christ* the shadowish types that went before him perfectly, *Iohn* 19. 30.

So while *Christ* suffered, the Church did not so flourish, *Euseb. Hist.*

So was the Church vnder the ten Persecutions after *Christ*s death, til the Lord at last did settle the same in peace, *Euseb.*

The Disparitie.

Ioseph accused his Brethren vnto his Father, and brought him their euill saying, *Gen. 37. 2.* But Christ Iesus excuseth his brethren, couering their faults, and intercedeth for them.

13. *Moses.*

1. **M**oses, drawne,
Or taken out.

So was Christ drawne out of the waters of many afflictions, to be consecrated our Sauiour, and taken out of the race of mankinde, to bee that Blessed Seed, Gen 3. 15.

2. He was meanelly borne, *Exod. 2. 1.*

So was Christ of a pure Virgin, Math. 1.

3. Hee was immediately after his birth persecuted by the cruelty of Pharaoh, *ver. 3.*

Enen so was Christ, by the crueltie of Herod, Math. 2.

4. His Cradle was an Arke dawbed with slime and Pitch.

So was Christs first cradle, an vncleanly crib, Luke 2.

5. He

5. He was wonderfully preserued by her whose sonne hee was called, *verse 9.*

So was Christ by Ioseph (beeing admonished in a dreame) whose sonne hee was reputed, Math. 2.

6. He left *Pharaohs Court*, to bee a Deliuerer of his People, & to suffer with them, *verse 15.*

So did Christ the Court of Heauen, to deliuer his Chosen, and both to suffer for, and with them, Esay. 53.

7. He was a Shepherd, and his Wife blacke, but fruitfull, *verse 21.*

So is Christ the Shepherd of our soules, & his Church black, but comely, and fruitfull in godlinesse, 1. Pct. 2. Cant. 2.

8. *Moses* was sent to deliuer *Israel* out of *Pharaohs* bondage, *Exod. 3. 10.*

So is the Messiah, that sent of God, to deliuer his Church from Satan, sinne and damnation, 1. Cor. 15. 57.

9. He was meeke aboue all men : but wrathfull at the erection of the golden Calfe, *Exod. 31.*

So was Christ meeknesse it selfe, but full of zealous anger, at the abusing of Gods House, Mar. 11.

10. Hee was faith-
full in all Gods house,
Heb. 3. 2.

11. At his com-
ming to deliuer Israel,
Pharaoh raged and
oppressed them the
more, *Exod. 5.*

12. The Egyptians
mis-regarded his mes-
sage, *Exod. 7.*

13. Israel was bap-
tized in their deliuey
from Pharaoh vnto
Moses, in the Cloud,
and in the Sea, *1. Cor.*

10.

14. Moses institu-
ted the Passequer, and

So was Christ Iesus:
but in a more excellent
maner, as a Sonne, and not
as a seruant, *Heb. 3. 3.*

So did Satan and his
instruments rage the more
at the comming of Christ
to redeeme mankind: and
still rageth the more that
his kingdome is nere an
end, *1. Pet. 5. 8.*

So did the wicked
Scribes Christ's speeches:
and still as yet the vngodly
contemne his Word, *Mat.*
7. 6.

Typing how the Church
of God in their delinerie
from Satan, sinne & death
by Christ Iesus, should be
baptized vnto him, and by
him in the Red Sea of his
precious blood, *1. Cor.*

12. 13.

So did Christ the Lords
Supper, and deliuered his
E deli-

deliuered *Israel* by his
Rod through the red
Sea, *Exod.* 12.

15. Hee sweetned
Marah vnto the peo-
ple, by the Tree hee
did cast in, *Exodus*
15. 25.

16. While hee
prayed with his hands
vp, *Israel* ouercame
their enemies, and at
his mediation Gods
wrath was appeased,
Numb. 14. *Exod.* 17.

17. The Law was
giuen by *Moses*, and
exhibited by won-
ders, *Exod.* 20.

18. *Moses* fasted
forty dayes, before he
gaue the Law on *Si-*
nai, *Exod.* 19.

Church by his Crosse
through his blood, *Math.*
26. 1. *Ioh.* 2.

So hath Christ our af-
flictions, by the Crosse that
he did beare, *Heb.* 2. 10.

So by the intercession of
Christ, grace is giuen vs
to ouercome our spirituall
enemies, and Gods wrath
is altogether quenched,
Heb. 8. 6.

So is the Gospell by
Christ, and confirmed by
miracles, *Ioh.* 1.

So did Christ fast so
long in the *Wildernesse*,
before he began to preach
the Gospell in *Iudea*,
Math. 4.

19. God

19. God was more cleerely manifested to him, then any other in *Israel*, *Exod.* 33. 11.

20. Hee was in a sort transfigured in face on *Sinai*, when he shined so before the people, that they could not behold him vnuailed, *Exo.* 34. 33.

21. Many of the people were destroyed with *Korah*, for offending against him, for murmuring and insurrection, *Numb.* 16.

22. He dyed willingly vpon Mount *Abarim*, and left *Ioshua* to supply his roome, *Deut.* 34. 5.

So was the Lord more cleerely seene by Christ, then by any creature, *Ioh.* 1. 18.

So was Christ transfigured wholly on Tabor, when his body and garments shined to his Disciples, that they were ravished, and wist not what they said, *Math.* 17.

So were most of the *Jewes* by *Titus*, for trespassing so against our Saviour in crucifying him, *Iosephus History*.

So did Christ vpon Mount *Golgotha*, and hauing ascended, sent his Spirit to supply his roome, *Act.* 2.

23. His graue was neuer found: for hee rose againe, as is apparant by his apparition on *Tabor* with *Elias*, talking with *Christ*, *Dent.* 34. 6. *Math.* 17.

24. Hee led *Israel* to *Canaan*, *Dent.* 32.

25. Hee was King, Prophet, and Mediatour of the people.

26. Hee appointed the Tabernacle, and seruice thereof, as the **L O R D** commanded him, and according to the patterne, *Exod.* 25. 40.

So likewise did Christ Iesus rise the third day, not beeing found of them that sought him in the graue, Math. 28.

So doth Christ leade his Church to Heauen, Iohn 14. 6.

Typing so Christ Iesus in all these his Offices, Heb. 9. 13.

So hath Christ appointed the worship of his Father, in the Ministerie and Government of his Church, according to the Word.

The Disparitie.

MOSSES was most vnwilling to vndergoe that calling of Deliuernance of *Israel*. But Christ most willingly vndertooke the Deliuernance of his Church. *Moses* hands also were wearied in holding vp : therefore fell downe, till *Aaron* and *Hur* stayed them vp: But the hands of our blessed Mediatour are neuer weary to intercede for his people. *Moses* saw not God face to face : but he that proceeded out of the bosome of the Father, did see him cleerely, euen Christ, that is the ingrauen Character of the Father. Also *Moses* led the people only into the sight of *Canaan*, and vnto the borders thereof, but gaue them not possession therein : But our Mediatour and Messiah hath purchased the same vnto his Chosen, and hath gone before to prepare a place for vs in that celestially *Canaan*, that we may possesse the same peaceably, after the day of our dissolution.

Of holy times in generall.

AS there were amongst the Iewes in that
Leuiticall and Typicall Law of theirs,
holy Persons, holy Things, holy Places; so
were there holy Times, which were either
Dayes, Moones, Seasons or Yeeres, calling
to memory speciall benefits, and therewith
pointing at more higher mysteries,

1. DAyes, were the Sabbath, which *Which did call to minde
the benefit of our Creati-
on, for which we should be
thankfull: and did there-*
was holy.

*With signifie that eternall rest of Gods Chosen, which
they should enioy, Reu. 14. 13.*

2. Moones: Such
was the New Moon,
which was holy.

*Which did put in minde
the Lords Gubernation of
all things, as from Whom
all alterations and chan-
ges doe come: and there-
fore teacheth vs to relye
on his providence, Psal.
23. 1.*

3. Seasons

3. Seasons : which were three.

1. The Passequer.

2. The Pentecost.

3. The Feast of Tabernacles, Or Tents.

4. Yeeres : which was euery seuenth yeere : but in speciall that great Iubile after a Sabbath of seuen yeeres.

Typing and teaching the benefit of our Redemption, as shall be hereafter more fully declared.

Remembring vs thereby, to acknowledge the benefit of our Sanctification by the holy Ghost.

To make vs mindfull (as well as the Iewes) of our Protection: who are dayly preserved, as the Israelites in Tents were in the Wilderness.

To remember vs of that full freedome and joy, in that great Day of the glorifying of Gods Saints. So that beeing Created, Go-uerned, Redeemed, and Preserued here : by the same God we shall be Glorified hereafter.

The Pasceouer, Exod. 12,

12. Cor. 5. 7.

1. **I**T was called the Pasceouer; because the destroying Angell passed ouer all their houses, whose doore-posts were striked with the blood thereof, and wherein the same was eaten, *Exod. 12, 27.*

2. It was killed, before *Israel* was deliuered, *Exod. 12. 6.*

3. It was killed, before *Moses* Law, or *Aarons* Sacrifices were inioyned.

So is *Christ* called; because *Gods* wrath passes ouer all them, whose soules are sprinkled with his blood, and truely by Faith feede upon him, *1. Cor. 5. 7.*

So *Christ* behoued to suffer, before wee could bee redeemed, *Act. 17. 2.*

To shew, that by none of them, but by the true Pasceouer, that Lambe of *God*, killed from the beginning, deliuerance comes to mankind, *Ro. 3. Heb. 9.*

4. It

4. It was killed, and to be killed yeerely the first Moneth of the yeere, *ver. 2.* when the day lengthening, and the Sunne ascending, each thing be-
ginneth to reuiue.

5. It was slaine the 14. day, which was the fourth day after the separation therof, *ver. 6.* which was then full Moone: shaddowing, that thē Christ should suffer, when the fulnes of ceremoniall light was in him accomplished, and in his death to make a full period, euer thereafter to decay and vanish.

To shew, that by the true Passeouer, not onely is our time, and all other things sanctified: but also that wee should in recent remembrance of that benefit of our Redemption, all our dayes and yeeres be thankefull to our gracious Redeemer, Ephes. 5. 4, 20. and that by his death, true life & reuining came vnto mankinde.

To shew first, that instantly after his Birth, our Passeouer should not be sacrificed, till the appointed houre: and secondly, that as thereby they were taught to prepare themselves to the eating thereof: so should we to the eating of our Lambe by true Faith & Repentance, 1. Cor, 11.

6. In the euening the Passeouer was killed, *ibid.*

Shewing thereby, that in the latter time Christ should suffer : and as at night there is darknes and all are at rest : So when all mankinde was sitting in darknesse of minde and life, and all the world at a generall outward rest of peace, then should our Sauour come and suffer. As also the killing thereof at euen, did shew how as at euen, the Sunne goes too : so it was the Sunne of righteousnes that was to suffer and dye, and at his Passion, what vniuersall darknesse should bee upon the whole earth, Luke 23.44.

7. At night also the Passeouer was eaten, *verse 8.*

Prefiguring so unto vs how our true Paschall Lamb should be eaten by vs, in mysterio scilicet, accenso alio lumine quā naturali.

8. It was eaten in Goshen, Israel being in Egypt, and in Ierusalem, they being in Canaan : both, places of the Churches abode.

To shew that in his true Church onely is our true Pastor to bee found, and profitably fed upon, Col. 1.18.

9. It

9. It was (more particularly) eaten in the Family, each house a Lambe, verse 3.

10. The house must be prepared.

11. If the house be too little, the neighbours must bee assumed, yea, the strangers, so be hee be circumcised, verse 4.

12. The Passouer was to be taken of the Lambes, verse 5.

13. Or it was to be taken of the Kids, ib.

Shewing that with unity in faith & loue, as all of one family we must eat of our true Passouer, & that they are but few who truly feed, and are partakers of this Lambe, Math. 7.13.

To warn vs so to prepare our hearts, 1. Cor. 11.

To signifie first the superabundant vertue of Christs death: for the house may be too little for the Lambe, but not the Lambe for a house: as likewise, the sweet Communion of Saints in loue, the

neighbour Gentiles, and admission to the fellowship of faith, being inwardly circumcised, and at last, to condemne the priuate giuing of the Sacraments to one or two onely.

To shew that our Saviour should bee innocent in life; meeke and patient in death, and profitable alway, Isai. 53.

To shew, albeit our Saviour was sinlesse himselfe,

And

And in the generall, the taking of it from among the flocke, did signifie the separation of Christ from sinners.

14. It must bee without any blemish, *ibid.*

15. He must bee a Male, *ibid.*

16. Hee must bee a yeere old, *ibid.*

continuance yeelds sufficient prooffe. As also that perfection of Christ in like sort, and that in fulnesse of time he should come and suffer (a yeere being a perfect reuolution of the Sunnes full course,) Heb. 4. 15. 5. 2.

17. It must bee set apart awhile, *verse 6.*

workes of our delinerie, 1. Cor. 11. Psal. 103.

yet hee should come of the race of sinners: (as the Kid comes of the Goat) as also, that in wrong reputation, and true imputation, being made sinne for vs, he should be as a Kidde or a Goate, 2. Cor. 5. 21. Isai. 53. 4.

Shaddowing thereby the perfection and innocencie of Christ, Psal. 40. 7.

Noting thereby the excellencie of strength and dignity (most proper to that Sexe) which should be in Christ, Hos. 1. 11.

Signifying the experience that Christ should haue of our miseries, whereof euen a dayes con-

Teaching thereby preparation, and due meditation of the Lords great

18. It

18. It was then killed, and that by *Israel*, *Ibid.*

19. The blood was be-sprinkled on the Lintell and doore-posts, that the Angell seeing the same might passe by, *verse 7.*

Note also, that the aspersio of this blood by Hyssope (which is a purging Hearb) doth giue vs to vnderstand the three-fold vertue of Christs blood. First as it is a ransome to Gods iustice : and se-

So Christ behooued to dye, ere comfort could flow to vs of appeasing Gods wrath, and satisfying his iustice, the merit of whose death redounds to his chosen Church onely. *Isaiah 52. 20.*

Signifying, that by Christs blood applyed, the wrath of God is made to passe by vs : and where Christ the Lambe is inwardly in the house of the Soule, the sprinkling of Christs blood will be seene by sanctification outwardly in the practice of the life, *1. Cor. 1. 30.*

Also the sprinkling of the blood upon the doore-posts, noted, how going in and out, ouer we should remember Christs death, & not be ashamed of the profession of his Crosse: And that by Baptisme our soules must first be sprinkled,

condly, preserveth from the destroyer of Gods wrath: so thirdly, it purgeth also the polluted soule.

20. The Lambe must be rost with fire, and that wholly, or all of it, *verse 8.*

21. It must not bee eaten raw, *verse 9.*

22. It must not bee sodden with water.

(adding, altering or impairing) nor to the merit of his all-sufficient sacrifice, the proud merit of our menstruous righteousnesse, *Isai 57. 12.*

23. It must be eaten all, and that with unleavened bread, *ver. 8.*

of him, we must eschew corruption of doctrine, of manners, and malice, 2. Cor. 5.

led with his bloud, before wee can looke for to bee partakers truly of his bodie, 1. Cor. 12. 13.

Signifying thereby the agony of Christ in the Garden, and the wrath of his Father which hee did indure both in soule and body, Math. 20.

Noting, that we should not unpreparedly receive, nor grossely conceive of Christ in the Sacrament, Ioh. 6. 1. Cor. 11.

Shewing that to his Institution wee must not ioyn our inventions (ad-

ding, altering or impairing) nor to the merit of his all-

To shew, that nothing in Christ is unprofitable or to be reiected, and that to the true participation

24. With

24. With sowre hearbs also the Passeouer must be eaten.

and sowre estate of sinnes

Signifying thereby, that with repentance wee must eat our Passeouer, in remembrance of our bitter

slauerie, wherein wee were captinate, and of the bitter Passion of Christ, whose teeth were set on edge when wee had eaten the sowre Grapes, Isai. 53. 4, 9.

25. They behooened to eat the Passeouer, their loynes being girded, their staues in their hands, and their shooes on their feete, verse 11.

To shew how wee should eat our Passeouer, like pilgrims, to wit, not looking for a permanent City here: our loynes girded with verity, & the preparation of the Gospell on our feet, the staffe of Gods Word in our hands, and with alacrisie and readinesse making forward to our heavenly mansion, Phil. 3. 13.

26. They behooened likewise to eat the same in haste, as not doubting of the speedy worke of their deliuerie, and as ready waiters when they

To signifie likewise in Faith and readinesse to come when Iesus calls, and with the affections of feare and Loue, (which are the two vsual causes of haste) desirously and boldly we should

should bee called out
of doores.

27. Nothing was
to bee reserued till to
morrow of the Lamb,
verse 10.

28. If any remaine
thereof ouernight, the
same must bee burnt
with fire, *verse 10.*

29. No vncircum-
cised person might
eate of the Passecouer.

30. The bones
thereof might not be
broken.

should eate our Passecouer,
1. Cor. 11.

Noting thereby the ful-
nesse of theirs and our de-
liverance: nor that wee
should reserue our sinne to
line in awhile, keeping up,
as it were a part of Christs
death for it. Popish refer-
uation also of the Host is
condemned hereby.

Teaching to avoid pro-
phanation of holy things
hereby: Hoc pasto etiam
compellens accersere e-
genos (saith a Father)
This burning is apishly
imitated in the popish
Host.

So no unsanctified per-
son can be truly partaker
of Christ Iesus, Math. 22.

Typing hereby in Christs
suffering, how not a bone
of him should be broken, as
was foretold, Ioh. 19. 36.

31. None

31. None might
goe out of doore that
night.

32. One Law shall
bee for all (saith the
Lord) *verse 49.*

33. It was to be ob-
serued, with the word
of instruction, to bee
ioyned thereto, *verse*
26, 27.

Last, in that the
bloud of the Lambe
was first sprinkled,
and then it selfe pre-
pared and eaten.

*Perseuerance in Christs
Family or Church, and in
the bosome thereof, being
pointed at hereby, not go-
ing out in affection to the
world againe, Reu. 2. 10.*

*Shewing thereby, where-
by the Church of Christ is
gouerned, and that with
God there is no exception
of persons, A&T. 10. 34.*

*So is the Sacrament to
be celebrate with the word
of institution, and exhor-
tation to be added thereto
likewise, as the Scale and
Charter going together,
1. Cor. 11.*

*It shewes that first
Christ was made a sacri-
fice to God, and then a Sa-
crament to vs.*

The Disparitie.

THe Iewish Passeouer did feed the body : but our Passeouer Christ doth feede the soule. It was a signe of their deliuerance; but Christ is the very worker of our deliuerance. There were many Lambs eaten in the whole campe, all called the Passeouer; because they pointed at one alone who should be the true Passeouer, and who alone sufficeth the whole number of his faithfull. The Lambe being eaten, nothing thereof did remaine : but Christ being fed vpon, is no whit impaired, but remaineth as perpetuall nourishment to his owne Chosen.

15. Aaron.

1. **A**ron, a Teacher, or the mountaine of fortitude.

So is Christ the true Teacher of his Church, and exalted Mountaine of inuincible strength, Math. 10. 21:

2. Hee

2. He was *Moses* mouth to the people,
Exod. 4. 30.

3. Hee was the
blesser of the people,
Leu. 9. 22.

4. He was the High
Priest of the Lord,
Leu. 8.

5. He dyed on the
top of Mount *Hor*,
called *Mosera*, *Numb.*
20.

So was *Christ* his Fa-
thers mouth to the world,
in declaring his Will,
Ioh. 1.

So is *Christ* the true
blesser of his people and
Church, *Gen. 12. 3.*

And so was *Christ* that
onely true High Priest of
his faithfull, *Heb. 9.*

So *Christ* dyed on the
top of Mount *Golgotha*,
Luke 23.

The Disparitie.

A *Aron* dyed in the wildernesse for his own
offence, for disobeying the Lord at the
waters of *Meribah*: but *Christ Iesus* our
High Priest dyed in the world, for our offen-
ces and manifold disobedience imputed to
him, and vndertaken by him. Also *Aaron*
brought not the people into *Canaan*, neither
entred there himselfe: but our High-Priest

hath both entred himselfe into that heavenly *Canaan*, and bringeth the members of his true Church there also.

The High-Priest, Exod. 28.

1. **H**ee was taken
of men, but
behooued not to
haue any blemish,
Leu. 22. 17.

*So was Christ of the
race of mankind according
to the flesh: but was also
gether sinlesse, Heb. 7.*

2. He assumed not
this honour to him-
selfe, but it was giuen
him of God.

*So neither did Christ,
but it was giuen him of
the Father, Heb. 5. 5.*

3. He was washed
with water, & anoin-
ted with the holy
oyle, *Exod. 29. 7. Leu.
16. 4.*

*To note that immacu-
late sanctitie that should
bee in Christ, and that he
should bee anointed with
the oyle of gladnesse aboue
his fellowes, Isai. 61. 2.*

4. His flesh and
loynes were couered
with cleane linnen,
Exod. 28. 42.

*So was Christs Huma-
nitie cloathed with true
holinesse, Isai. 53.*

5. He

5. He was cloathed gloriously, *Exo. 28. 2.*

So was Christ with perfect righteousness, and the Maiestie of his Deitie.

6. Hee had a holy crown vpon his head, *Exod. 29. 6.*

Signifying thereby the Deitie of Christ (which as a circle hath neither beginning nor end) and the royall dignitie wherewith he is crowned King of his Chosen, *Ier. 23. 5.*

7. He had an ingrauen plate with Holinesse vnto the Lord on his forehead, *Exo. 28. 36.*

Noting the intercessorie oblation of the perfectiō of his Holines, whereby our imperfect righteousness is at the Fathers hands accepted, *Heb. 8.*

8. The colours of the embroidering of his garments beeing Blue, Purple, Skarlet and White, *Exodus 28. 6.*

Signified the truth of his Propheticall Office, the Maiestie of his Royall, the perfection of his Priestly, and his sincere sanctitie in execution of all, with all other his resplendent grace beautifying his blessed person, *He. 10. Ioh. 18. Act. 7.*

9. The edge of wouen worke about the Collar of the Robe of the Ephod, that it should not teare, *ver. 32.*

10. Hee had *Vrim* and *Thummim* vpon his brest, *verse 30.*

11. Hee bore the names of the Tribes of *Israel* vpon his brest, when he went in before the Lord, *verse 29.*

12. These names were ingrauen in hard stones.

13. Likewise hee bore the names in two *Onyx* stones vpon his shoulders, *Ex. 28.9.*

Pointed the spirituall strength, and entire righteousness of Christ, Heb. 7. 26.

So had Christ the perfection of true light, and perfect holinesse in his heart, ibid.

Typing the continuall intercession of Christ for his Church, Heb. 7. 25.

So are the godly not lightly written: but indelibly grauen in the memorie and loue of Christ, 1. Ioh. 4.

So doth Christ beare and upbeare his own, by his secret power and grace, euen when his back seemes turned vpon them, Ier. 8. interceding for them, He. 7.

14. The

14. The wreathed chaine tyed to the rings of pure gold, wherewith the brest-plate and Humerrall was tyed, *verse 14.*

Signified the perfect connexture of all heavenly vertues adorning Christs humanitie: as also, that true faith, whereby we are girt unto him, *Ier. 13.*

15. The Bels and Pomegranates hanging about his vesture, whereby hee was heard when he entered into the Sanctuarie and Holyest, *verse 33.*

Shaddowed his proclaiming of the ioyfull Gospel, and confirming the same by his holy works and miracles vpon earth: as also typed his continuall intercession for his Chosen in Heauen, *Hcb. 8.*

16. His costly wrought Girdle, *ver. 39.*

Signified that truth and constancie whereby our High Priest in his gracious promises of the Gospel is perfectly girt about.

17. Hee alone entered into the holiest Place, and that not without bloud, to make atonement and

So hath Christ entered into the heauens, there alone, and onely to bee our Mediator, through the merit of his precious bloud shed and atonement once

intercession for the people, *Leu. 16.*

18. Heemight not goe forth of the Sanctuary to lament for the dead.

19. His Wife behooued to be a chaste Virgin.

20. The putting of the bloud of the solemne sacrifice vpon his right eare, thumb, and toe, *Exod. 29. 20.*

hand. As also, the consecrating of Christs whole person by his death and bloodshed to be the Prince of our saluation, euen as wee should likewise in all things by his blood bee consecrate vnto his holy obedience in all our senses, actions, and walkings, Heb. 7.

21. His garments

made for all, to procure good things, and appease wrath for vs, Heb. 7.

Shaddowing, that Christ now beeing ascended and entered into the holy heauens, his beatitude now cannot bee interrupted by any more sufferings of misery or dolour, ibid.

So must Christs Church be as a Virgin, chaste, and giuing neither her loue, nor his worship vnto any other, Math. 25.

Did shew that in Christ there is nothing but right and unblameable, and that it is his blood, that should make them blessed that should sit at his right

Euen so doth the garment of the righteousness remained

remained for euer, for his sonnes to be cloathed withall, *Exodus* 29.29. of Christ abide for euer for to cloath his own children withall, in Iustification, unto Sanctification and glory, *Eſay* 61.10.

(As for the linnen garments of the inferior Priests, they signified that Holinesse which the Ministerie ought to bee cloathed withall, set down by the Apostle, *1. Tim.* 3.)

The Disparitie, Heb. 7.

THe Iewish High Priest was taken of the Tribe of *Leui*; but our High Priest is sprung of the Tribe of *Iudah*, not after the order of *Aaron*, but after the order of *Melchisedech*. Wherefore the Priesthood being thus changed, of necessitie there behoued to bee a change of the Couenant. Againe, the Iewish High Priest was made without an oath. For as much then as Christ is not made without an oath, by so much is hee made surety of a better Couenant. Theirs was made after the Law of the carnall commandement: but our High Priest is made after the

the power of endlesse life. Theirs needed a successor; therefore they were many, because they were mortall : but Ours, because he endureth for euer , hath a Priesthood which cannot passe from one to another. Theirs be-
hooued to offer vp sacrifice for his own sins: but our High Priest is holy, harmelesse, vn-
defiled and separate from sinners , without spot. Theirs did frequently offer vp sacrifice of beasts, whose blood could not purge: but our High Priest hath once offered vp an all-
sufficient sacrifice, neuer to be reiterate, euen himself to the Father, whose blood cleanseth vs from all our finnes. Theirs euery yeere entred into the *Holiest* by the blood of Bulls and Calues, which could not take away finnes : but our High Priest, by his owne blood hath he once entred into the Holy Place, and obtained eternall Redemption for vs, by the vaile of his flesh, pearcing the highest hea-
uens, to appeare now in the sight of God for his Church, *Heb. 9. 12.*

17. *The Cloudy Pillar.*

Exod. 14.

1. **T**HIS Cloudie Pillar was *Israels* guide, which they followed in their feuerall campings frō Egypt to Canaan, *Num. 9. 15, 16, 17, &c.*

So is Christ our true guide, which we must follow in our iourney to heauen, both in the precepts of his Word, and practice of his Life, Math. 11. 29.

2. It was in the shape of a Pillar.

So is Christ like a Pillar, firme, stable, and straight, and with his strength supporting all those that relye upon him, Exod. 15. 2.

3. In going behind betweene the camps of *Israel*, and the Egyptians, it was a defence vnto them, *Exo.*

So is Christ not onely a Director, but a Protector to his Church, from all their enemies, Psal. 18. 1.

14. 19.

4. It was darknes to the Egyptians, but gaue light vnto them of *Israel*, *verse 20.*

So is Christ saluation to the godly: but a stumbling block and stone of offence vnto the wicked, Math. 21. 44.

5. It

5. It was a Cloud by day, and a Fire by night to *Israel*, *ibid*.

6. It was a Fire, and a Cloud, yet both but one Pillar.

7. It was a fierie Pillar.

his owne, and as a fire illuminating, purging, comforting, and kindling Zeale in his Chosen ones : but also hee is a fire, fearefully to consume his enemies, as stubble before the flame, *Psal. 2.*

8. In the fire, and in the Cloud, God was seene by *Israel* in the Wildernesse : but both ceased in *Canaan*.

So is Christ a cooling refreshment to his own, in the scorching day of temptation or trouble : and a comfortable Lampe of light to direct them in the time of this life, *Ioh. 1.*

So Christ is God, and Man likewise, yet in both but one person, *Esa. 9. 6.*

So is Christ not onely strong as a Pillar for the defence and bearing up of

So in the Word and in the Sacraments hee is seene by his Church in the world : but both shal cease in heauen.

The Disparitie.

THe Cloud vanished, and was no more
seene, after they came to *Canaan*: but our
blessed Pillar Christ Iesus, when wee enter,
and come to that celestially *Canaan*, shall then
more cleerely and constantly be seene then
before, the foresaid dimme sight of him in
Word and Sacraments ceasing.

18. *The Rocke*, Exod. 17.

1. **I**T was a Rocke
fixed and sure.

So is Christ that sure
Rock and foundation, upon
whom the godly build, and

against which the blind wicked ones dashing, bruise
themselves in pieces. To which also, his own doe runne,
as to a strong defence, and against which, the gates of
hell it selfe shall in no wise preuaile, Math. 16.

2. It had no out-
ward delightfull shew
in the Wildernes, but
as a bare hard Rocke.

So neither had Christ a-
ny outward forme or beau-
tie in the world, that wee
should desire him: but as a
roote out of a dry ground,

was a man full of sorrowes, and in hard distresse and
pouertie, Esay 53.2,3.

3. It

It seemed wonderfull, and almost incredible euen vnto *Moses*, that God would make the Rocke to giue water to such a murmuring people.

4. It gaue water abundantly vnto the people, when they could get no other to quench their thirst; so that, in respect of the running streames thereof, it is said to haue followed them, *1. Cor. 10.* and this water onely sufficiently refreshed them all.

5. It was first stricken with *Moses* Rod, before it yeelded forth the waters for the people, *Exo. 17. 6.*

So likewise was it a wonderfull worke of loue, that the Lord should make his own Sonne to shed his heart-bloud, for such a rebellious generation as mankind: therefore *Esay 53. 1.* cryes out, Who will beleeue our report?

So CHRIST shed his bloud abundantly, when nothing else could redeeme vs, nor quench the tormenting thirst of an accusing or grieved conscience, and this bloud onely is sufficient to purge all our sinnes perfectly, *Heb. 7.*

So Was Christ nailed on the Crosse, according to that, Cursed is euery one that hangeth on a Tree: our transgressions of the Law being laid upon him,

him, before his precious blood issued forth of his heart and wounds, to consummate the Redemption of his Church, Luke 23.

6. *Moses* at that time debarred himselfe from *Canaan*, and led the people onely vnto the borders thereof, deliuering them to *Iosua*. 8

To shew, that *Christ* hauing suffered, by the Law there is no justification, nor attaining vnto heauen: but being imperfect & weake in it selfe, is now but a pedagogy vnto *Christ Iesus*, Rom. 3. 20.

The Disparitie.

ALl *Israel* promiscuously did drinke of the *Rocke*; as well the murmurers, as the godly and patient sort: but so shall not all in the visible Church be partakers of the blood of *Christ*; but they onely who truly repent and belecue.

19. *Manna*, *Exod.* 16. *Ioh.* 6.

1. **T**HE LORD gaue the people *Manna* to satisfie their hunger, to testi-

So the Lord sent *Christ* into the world, to be made meete foode for the hunger of our soules: to shew vs likewise his vnmixed
fic

hie his bounty, power
and prouidence, to
tempt or try them in
the Wildernesse, *Exo.*
16. 4.

2. Manna was little
in quantitie, *ver. 14.*

3. It was white of
colour, *verse 31.*

4. It was round in
shape.

5. It was sweet, and
tasted like fresh oyle
or wafers, baked with
honey, *Numb. 11. 7.*

6. It came downe
from heauen, *Ioh. 6.*

7. The name there-
of was *Man*, or *Man-
hu*: which is a por-
tion, an admirable
gift, or meat prepa-
red, *Exod. 16. 15.*

mercy and kindnesse; and
poore and lowly hee sent
him, to try who notwith-
standing would belene in
him, *Esay 53.*

So was Christ little and
contemptible in the eyes of
the world in reputatiō, *ib.*

So was Christ holy and
sanctified in nature, *Psal.*
40. 8.

To note the perfectnesse
and entirenesse of Christ in
all beauenly graces, *Heb. 7.*

So is Christ most sweet
and pleasant to all afflicted
consciēces, by the recēt
and cheering consolation
of his bloudshed and Spi-
rit, *Ioh. 16. 7.*

So did Christ Iesus,
Ioh. 6.

So is Christ the porti-
on of his Chosen, the ad-
mirable great gift of the
Father, and prepared food
for euery hungry soule,
Ioh. 6. 51.

8. It

8. It came downe with the dew, & was gathered, *verse 14.*

So Christ comes to vs with the dew of grace, and thereby is applied.

9. It fell round about the campe of Israel, and was sufficient for all to gather thereof, and fell in no other place, *verse 13.*

So Christ is conuersant within the limits of his Church, and is the fulnesse of grace to all who are true partakers of him, and no where else to bee found, *Reu. 1.*

10. It was gathered by measure in the Wildernesse, and hee who gathered least, had no lacke, *ver. 18.*

So is Christs grace in this world giuen, but by measure, and he who hath the weakest faith, so it bee true, shall attaine to the same saluation which he of a stronger doth, *2. Pet. 3. Luke 17.6.*

11. When it came, it made the people to admire, for they wist not what it was, *verse 15.*

So when Christ came, many did wonder; yea, He rode, and all Ierusalem with him were troubled, and sundry wist not what that mystery of his Incarnation meant, *Math. 2.*

G

12. It

12. It was, as sufficient for all; so common to all, and that freely.

13. It was ground and baked, before it was meet food for the people, *verse 23.*

14. It was gathered carely, *verse 21.*

15. It was dayly gathered except on the Sabbath, *verse 23.*

16. They went out of their Tents to gather it.

So is Christ a free impartor of salvation to rich and poore, King and Begger, Without respect of persons, *Act. 10. 34.*

So Christ behooved first diners wayes to suffer, before hee could bee a meet Comforter and Saniour to his Church, *Act. 17. 2.*

So is Christ and his grace to be embraced speedily and timously, *Math. 25.*

So for a further degree of grace dayly, wee must alway labour heere, while that eternall Sabbath of rest come, when grace shal be perfected in glory hereafter, *2. Pet. 3. 18.*

So must wee get out of the old man and loue of the world, to participate of Christ, *2. Cor. 5.*

17. To

17. To the breakers of Gods command, in keeping the same over night, it turned into putrification to them, & stunk, *Numb. 11.*

18. It ceased when they came to Canaan, *Iosh. 5. 12.*

19. Manna was kept and put in a golden pot before the Lord, to remaine in the Holiest for ever, *Exod. 16. 13.*

20. Manna was loathed by the wicked murmurers, on whom the Lords wrath fell, *Num. 11. 6.*

21. Manna fed the naturall life.

So to the hearers of Christs Word, and contrarie practisers unto the same, it becomes unto them the sanctor of death, *Iam. 1.*

So shall the Word and Sacraments, when wee come to the Kingdome of Heauen, and see Christ face to face, *1. Cor. 13.*

So Christ Iesus glorified in his Humane at the right hand of God in the heauens, abides for ever unto all ages of the faithful, *Heb. 7.*

So is Christ Iesus in his Word and Sacraments, by the carnall and ungodly, whom God in his anger shall likewise destroy, *Iude 4.*

So doth Christ Iesus the Spirituall life.

The Disparitie.

Manna did feede onely the naturall life: but Christ Iesus is the food of the spirituall life. Againe, Manna did corrupt and putrifie: but so cannot our spirituall Manna, who abideth for euer solid and sweete comfort to euery distressed conscience. They inioyed it onely in the Wildernesse: but our chiefe and fullest inioying of our Manna, shall be in the celestiall *Canaan*. It was not to be found but at a set time, for it melted away when the Sun arose: but our Manna, Christ, is euer at all times to bee found, both in prosperitie and affliction, late and earely, neuer disappointing those that truely seeke him. Manna that was reserued in the Holiest, was spoiled and did perish thereafter at the captiuitie: but our heavenly Manna, seated in highest glory, can neuer perish nor suffer any violence.

20. The Brazen Serpent.

Numb. 21.

1. **N**either Moses nor the Law could cure the people of the stinging of the fierie Serpents: but onely the Brazen Serpent.

2. After many had dyed for murmuring, then the Brazen Serpent was set vp, Num. 21.6.

3. A Serpent stung, and a Serpent cured.

4. Albeit it was called a Serpent, yet it was both without poison or sting.

So neither the Law, nor any creature could cure mankinde, and redeeme them from the cruel power of Satan, but onely Christ Iesus, Rom. 3. 25.

So after that all mankinde through sinne was subdued to death and condemnation, then Christ came for our reconerie to be crucified, Esay 53.

So man (the first Adam) lost mankinde: and Man againe (the second Adam) redeemed mankinde, Rom. 5. 14.

So albeit Christ was thought a sinner (as other me) yet was he both sinlesse and spotlesse, Heb. 7. 26.

5. It was made of
brasse, & not of gold,
verse 9.

6. It was not for-
ged by mans hand, or
hammer, but in a
mould, yet in the fire.

7. It was not onely
made, but before it
cured, it was set vp on
high.

8. They were one-
ly cured who looked
vpon the same.

9. It was a wonder-
full meanes of cure,
and vnderferuedly de-
uised of God, of
meere pitie; yea, a-
gainst the merit of
these murmurers.

So was Christ sent, not
with outward glory, or
worldly pompous show:
but base and humble in
outward appearance, Isai.
53. 1.

So Christ was not be-
gotten by man: but con-
ceived by the Holy Ghost
to the likenesse of the Fa-
ther, Luke 2. 35.

So Christ befooled not
only to be borne: but also to
be crucified, before our Re-
demption could be finished.

So they only are redeemed
fro death, to eternall life,
who onely by faith eyes
him, Isai. 46. 2. beleeuing
in Christ, & that crucified

So is the death of the
only Sonne of God for
rebellious mankinde, an
admirable worke of un-
merited mercy likewise,
aboue our merit, without
our merit, and against our
merit, Eph. 1. 4.

10. Yet

10. Yet albeit it was instituted by God, and great miracles wrought at the presence thereof: (the Lords institution lasting, and right vse being made thereof by the people in the

Wildernesse) yet at last it being Idolatrously abused, was destroyed by that godly King *Hezekiah*, and called *Nehushtan*, or a masse of brasse, 2. *King*. 18.

Shewing thereby how lawfully the like example, and much more likewise, Images and other inuentions of men, turning to an Idolatrous or superstitious abuse, their abrogating is in a reformed Christian Church.

The Disparitie.

THe Brazen Serpent was destroyed (as is said) but our exalted Iesus can neuer bee destroyed. It retained not alway the vertue of curing: but our blessed Sauour doth ever retaine the vertue and efficacie of sauing.

21. *The Tabernacle, Exod. 26.*

1. **I**T had three places therein: the outward Court, wherein the brazen Laver, and brazen Altar stood.

Representing the visible Church, wherein is outward Baptisme, and external exercise of worship common to all the Called and Elect, Mat. 13.

Secondly, the Holy place, wherein was the Candlesticke, the table of Shew-bread, and the Altar of perfume.

Representing the invisible true Church, consisting of the elect onely, militant on earth, wherein is the light of the Spirit by the Word, the true participation of Christ, the bread of

life, and the sincere acceptable sacrifice of true prayer and praise. Within this place enters onely the Royall Priesthood of God, Rom. 12. 1. 1. Pet. 2. 5.

Thirdly, the Holiest of all, wherein was the Mercy-Seat, the glory of God betweene the Cheru-

Representing the triumphant Church in the heauens, wherein is seated Christ Iesus in glory, the society of the blessed Angels, and the praise of the bims.

bims, and the golden Censor.

glorified spirits, with the continuall intercession of our Saviour for his Saints on earth, Heb. 8.

2. The entry to the Holiest, was by the Holy place, and to the holy place, was by the vtter Court.

So our entry to the heauens, is by being members of the inuisible Church, through faith in a good conscience, and our entry to be members of the inui-

sible Church, is by associating our selues to the visible Church professing the Word and Sacraments in the *Primitiue Apostolike sinceritie.*

3. The fixed Pillars of the holy place,

Signifieth the *Apostolike doctrines*, in respect of the ministerie whereof, the Church it selfe is called, the Pillar of Truth, 1. Tim. 3. 17.

4. The diuers ornaments & instruments thereof,

Typeth the diuersitie of spirituall gifts and functions in the Christian Church, Rom. 12. 6.

5. The seuerall coverings thereof,

Doth note the Lords sure protection of his Church by his power and Angels, Heb. 1. 14.

6. Gold

6. Gold within,
and skinnes without,

Shaddoweth the spiritu-
all and inward glory of the
Church, and her account
before God, albeit con-
temptible to the world in
ourwards, Cant. 1. 4.

7. The Tabernacle
& all the instruments
thereof: yea the very
Ash-pans & Snuffers
of the Candlesticke,
must be made accor-
ding to the patterne
in the Mount, Ex. 25.

Shewing thereby that
the Church, and all the
exercise of worship that is
therein, whether doctrine
or discipline, must be con-
formed unto the written
Word, Gal. 1. 8.

40. Heb. 3. 5.

8. The voluntarie
oblation of the peo-
ple to build the Ta-
bernacle,

Represents that willing
allotment and portion that
Christians should giue for
the upholding of Gods
worship and ministerie

amongst them, and for the maintenance of the poore
members of Christs mysticall body, 2. Cor. 9. 8.

9. The principall
builders of the Ta-
bernacle, were Beza-

These figuring the Apo-
stles, as Master-builders
laying the foundatiō of the
Christian Church, and the
leek

leel and Aholiab, extraordinarily indued with cunning in euery worke, & the secondary, was euery skillfull workman in whose minde God had put skill, and will to assist the worke, *Exod. 36.*

10. The parts of the Tabernacle were so made, that they might bee ioyned or separate when they list, *Deut. 12. 9.*

11. The Curtens of the Tabernacle imbroidered with Cherubims,

12. These Curtens were coupled by their strings and golden hookes, that it might

other the ordinary Passages building on their foundation aright, being gifted and fitted for that effect, *1. Cor. 3. 10. Ro. 12. 6. Ephes. 1. 12.*

To shew the faithfull in this Tabernacle of their body, which is to bee laid downe, and raised againe, to be farre from their resting place, while they be in that glorious Temple of the heauens settled and seated with CHRIST, *2. Cor. 5. 4.*

Signified the seruice and protection of the Church by the holy Angels, *Isa. 6.*

Shewing, that the diuers members of the Church, (whether triumphant or militant, and euery where dispersed, make up but bee

bee one Tabernacle,
Exod. 36. 13.

13. The glorious
doore of the Taber-
nacle,

14. The Taberna-
cle thus by all the
couplings thereof be-
ing erected,

15. Euery boord of
the Tabernacle, sig-
nified each feuerall
member of Christ
and his Church, of
Shittim wood: that is,

chosen and sanctified, ouerlaid with gold, that
is, made glorious in Christ, standing vp-
right, by the erection of Hope, fixed by the
tenons of Faith, and founded on the socket
Christ, as also ioyned by barres, which is the
vnitie of one Spirit, and loue: the couerture

one Tabernacle, Eph. 4. 8.
Heb. 9. 11.

Shaddowed Christ Iesus,
who saith of himselfe ex-
pressely, I am the doore,
Ioh. 10. 7. by whom wee
get entry either to grace
or glory.

Did signifie the knitting
together by euery ioynt, of
the whole bodie of the
Church in CHRIST the
Head by the truth in cha-
ritie; for the furniture
whereof (according to the
effectuall power which is
in the measure of euery
part) it receiveth increase
of the body, unto the edi-
fying of it selfe in loue,
Ephes. 4. 16.

of

of this Tabernacle, is Christ, the linnen represents his innocencie, the Goates haire, his afflictions (the Penitentiars garment beeing vsually made of such) the third covering dyed red, figuring his blood covering our sinnes, and the fourth of broken skinner, his abasement and humilitie. The doore of the Tabernacle was not of any hard or debarring matter, but of a vaile, easily penetrable, to shew our easie access to grace in Christ, and acceptation in the bosome of his Church.

22. *The Vaile of the Holiest,*
Exod. 26. 31.

1. **I**T was glorious,
Of embroidered
worke of diners colours.

So was the bodie of
Christ beautified with
excellent, diners and heavenly
graces, Heb. 7. 26.
Col. 2. 3.

2. It was replenished
and wrought full
of Cherubins.

Noting thereby that serviceable and ready attendance of the Angels on the person and body of Christ,
Ioh. 1. 51.

3. It

3. It was borne vp by glorious and costly Pillars; ouer-laid with gold, on Sockets of filuer, which it couered, and whereon it did hang.

4. By the Vaile onely there was entry in to the Holiest place of all.

To shew that the Humanity of Christ (special-ly in his suffering) should be borne vp by his Deitie, which his manhood did oueruaile, and vnder which it againe in a manner did lurke.

So by the vaile of his flesh onely (rent vpon the Crosse) hath Christ made a new and lining way for vs, to God, and to Heauen; Heb. 10. 20.

23. The Arke, Exod. 25. 10. to 17.

1. **T**HE Arke was made of Shittim wood, which was durable, and not subiect to putrifaction.

2. The Wood was ouer-laid within and without with fine gold and pure.

So Christ Iesus was neither subiect to the corruption of sinne, nor putrifaction of the grave, Psal. 16. 9, 10.

So the excellent diuine nature of Christ was so v-nited to his humane, that not only the vertue thereof glanced inwardly in his soule

soule and minde: but outwardly also did shiue most gloriously in his actions, Col. 2.

3. It had a crowne of gold round about.

Signifying thereby the Maiesty of Christs Kingdome, or eternitie of his

Deitie, which (as a circle) hath neither beginning nor end, Ioh. 1. 1.

4. It had length, breadth, and height, & was in shape foure-square.

Shaddowing the patience and long-suffering of Christ, the ample expanse of his love & grace, and the sublimitie of his

glory and reward stable in himselfe, who could not be overthrowne, and constant in mercy, who neuer can varie, Psal. 102.

5. The measure of the Arke exceeded not the dimensions of mans proportion; so that he might fadom it about.

Shewing thereby how Christ beeing made man, dimitted himselfe to our capacity, was seene, heard, and handled, and remaines still accessible, Heb. 4. 16.

6. It had foure rings & barres whereby it was carried.

Signifying how Christ should bee carried in the ministerie of the Gospell, by his faithfull Preachers, to the foure corners of the earth, Math. 28.

7. The

7. The barres in the rings must neuer bee seuered from the Arke.

So preaching and Christ must neuer be asunder, but adhering to the Arke and ground stone, truth must be taught, Gal. 1.8.

8. The two tables were in the Arke,

Signifying thereby that Christ is the end of the Law, satisfying the same

for us, deliuering us from the curse thereof, and making our obedience also to the Law acceptable to the Father, by couering the imperfection of our Workes, Psal. 130.3. Rom. 3.21.

9. In it was the pot of Manna.

To shew, that in Christ is the treasure of comfort, spiriual nourishment and life, Reu. 2.17. Col. 3.1.

10. In it also was Aarons Rodde that budded and bore fruit.

To signifie that in Christ wee haue assurance of a blessed Resurrection, and that by him our rebellion

is couered: as also that in him Aarons Priesthood is wrapped up, and ceases, Heb. 8.

11. God spake by Oracle out of the Arke.

To prefigure, that out of the nature of man in Christ he should speake to the world, Heb. 1.

12. The

12. The Arke was an assurance of Gods presence amongst the people, and God did dwell therein.

13. Where the Arke was, there onely it was lawfull to offer sacrifice, & no where else was it accepted.

14. By the Arke Iordan was diuided, so that the people went dry and safe o-uer to Canaan.

15. The people a great way might not come neere vnto the Arke.

16. By the Arkes compassing of Iericho, with the blowing of the Hornes, the walls

So Christ is the cause and assurance that God in mercy is present with vs, Ioh. 17. 21. and in Christ personally the Dove did dwell.

To shew, that where Christ is, to wit, in the Church, there, & through him only our seruice is acceptable.

So by Christ a ready way is made through all the horrors of death, for vs to come safely to our heavenly Kingdome, Psal. 23. 4.

Shewing thereby what reuerence ought to bee to Christ in his Word and Sacraments, A&C. 10.

So where Christ comes by the powerful preaching of his word, Principalities and highest powers must

H

of

of the City fel down, and by the presence thereof in battell, the people were assured of victory.

17. When the Arke was set vp in the temple of Dagon, Dagon fell and brake.

18. The Philistims were plagued at the presence of the Arke with them: but Obed-Edom was blessed by hauing it with him.

19. The people of Bethshemesb were fearfully punished, for looking into the Arke:

20. After long transporting, at last it was gloriously conveyed, and settled in

yeeld, and if he be with vs, who can preuaile against vs? Rom. 8.

So where Christ comes by his Gospell of Truth, Idolatry goeth downe, A&C. 19.

So where Christ is in wrath, their estate is dangerous: but where he is in loue, their blessings are with him, Ioh. 17.

To teach vs how dangerous it is to pry into Gods secrets unreuealed, and not be wise according to sobrietic, Rom. 12. 3.

So after many iourneys, and long suffering on earth, Christ Iesus at last was receiued vp in glory, in the holiest heauens, to sit
Salo-

Salomons temple there at the Fathers right hand
still to remaine. for ever, Psal. 110. 1.

24. The Arke, as it tyed the mysticall
body of Christ.

1. IT was the keeper
of the testimony.

So is the Church the
keeper of the Scriptures.

2. It was wooden,
but couered with pure
gold.

So the Church is in it
selfe infirme, but through
Christ is strengthened
and beautified with grace;
Cant. 1. 4.

3. God was pre-
sent with the Arke.

So is he with his Church
untill the worlds end; Ioh.
14.

4. The Propitiato-
rie couered the Arke.

So doth Christs death
couer the spots of his
Church, and the accusing
of the Law, Gal. 3. 13.

5. The Cherubims
stood about the Arke.

So the protection of the
Angels stands about and
about the Church, Heb. 1.

6. It was transpor-
tatiue euer, while it

So the Church hath no
constant place on earth,

was seated at last in the glorious Temple of Salomon.

7. It had a crowne of gold about it.

8. It had the foure dimensions proportionably.

9. In it was the pot of Manna, and Aarons Rodde.

While it bee at last settled in the glorious heauen, Heb. 13. 14.

So is the Church crowned with diuers graces and gifts heere, and shall be with the crown of glory hereafter, 1. Cor. 12.

So hath the Church of Christ, the depth of Faith, the height of Hope, the Latitude of Charitie, and the Longitude of Perseuerance.

So in Christs Church is the comfort of true doctrine, and regiment of wholesome discipline, Rc. 11. 4.

25. The Mercy-Seat or Propitiatory, Exod. 25. 17. to 23.

1. IT was called the Mercy-Seat, or Propitiatorie.

So is Christ bee in Whom mercy is truly seated, and hath made a Propitiation for our sinnes, Ro. 3. 25.

2. It

2. It was the couer of the Arke where the two Tables lay of the Law of Moses.

3. It was of pure gold.

4. Vpon it were two Cherubims, shewing that the very Angels haue their stablishment in Christ their Mediator, by confirmation, as also

5. They stretched their wings on high, couering so the Mercy-Seat.

and shadowing forth likewise hereby the most comfortable and sure protection of the Church, Mica. 4. 11. and the readinesse to act Christs Will.

6. They looked down vpon the Mercy-Seat.

So Christ is the true couer and deliuerer of vs, from the curse and accusation of the Law, Ro. 3.

Noting thereby the spotlesse holinesse of Christ, Heb. 6. 26.

Signifying the Angels ready attendance on Christ and his Church: as also, figured, that when we draw neere to the Mercy-Seat Christ, being adopted and ingraft in him, then are we ioyned to the society of the Angels, Luke 20.

Figuring so the Maiesty of Christs Deitie, which none in glory can behold, of the very Angels, but with their faces couered:

Signifying the mysticall Maiestie of the Incarnation, into the which

the Angels desired to pry and behold, 1. Pet. 1. 12.

7. The faces of the Cherubims were one towards another, and both towards the Mercy-Seat.

So representing also the consent of the old and new Testament, and their mutual witnessse bearing one to another, and both looking upon Christ, the one pointing him to come, and the other already come: as also, signifying the holy love and agreement that the Angels haue among themselves in Christ.

8. From the Mercy-Seat betweene the Cherubims, the Lord vttered his will to the people, and no more in a Bush, or in a Cloud spake he,

So in diuers manner did the Lord speak in old time to the Fathers, by dreames and visions: but now in the last dayes hath he spoken by his Sonne, and still as yet doth in the two testaments of his sacred Word, Heb. 1.

9. The Cherubims were of gold, beaten out with the hammer.

Signifying the glistening brightnesse of heavenly wisdom contained in the Scriptures, whose worth is aboue gold, and is given by the inspiration of the Spirit of God, and penned by holy men, Psal. 119. 2. Tim. 3. 16.

10. Note

10. Note last of all, that not betweene Seraphims (which are put for executers of Iustice, as *Isai. 6.*) but betweene Cherubims, as Messengers of Mercy, the Lord in Christ shewes himselfe appeased.

26. *The Golden Censor, Heb. 9.*

Vith this golden Censor the High Priest putting Incense therein, filled the Holiest place with a sweet perfume; when hee entred in to speake before the Lord.

Signifying thereby the Lord Iesus intercession through the pure and perfect merit of his sauourie obedience, wherewith hee hath filled the Holiest heauens, as with a sweet odour & incense, appeasing Gods Wrath, and making vs and our prayers and workes acceptable, Heb. 4. 14.

27. *The Table of Shew-bread, Exod. 25. 23. to 31.*

1. **I**T was of Shittim wood, couered ouer with gold, and a crowne about it.

Noting, (as is said) the puritie of Christs Humaneitie, with the glory of his Deity, and Maiesty of his Kingdome.

2. It had foode thereon, whereof only the Priests might eate.

Signifying that spirituall and heavenly nourishment in Christ, whereof only the royall Priesthood of the faithfull are partakers.

3. The Shewbread was euer vpon this Table.

So true preaching, and sincere administration of the Sacraments (whereby that bread of Life is set before vs) must euer bee vpon Christ crucified, as on the sure ground, Gal. 1.8. 1. Cor. 3.

4. The incense cups were vpon the Table,

Sacraments, Prayer must be ioyned, and on Christs institution and rule, as on the Table, to bee set and grounded, 1. Cor. 11. 23.

5. The bread was renued often, and set before the Lord.

Signifying, that with the preaching of the Word, and administration of the

Teaching vs that due acknowledging & thankfulness which wee should haue, & renue frequently, for the benefits of the Lord which he renueth euerying and morning towards vs: as also typing that variety of doctrine and comfort contained in Christs Word, and wherewith, as with old store and new, euery skilfull

full Pastor should be furnished in due time to dispense,
2.Tim. 3.

6. The seuerall instruments thereof: as Dishes, Goblets, and Couers, were all of pure gold,

Figuring the diuersitie of gifts, places and functions in Christs Church, wherein enery one ought sincerely & holily to walk,
1. Cor. 12.

7. The bread in number were twelue, for the twelue Tribes of Israel,

Signifying sufficient food to bee in Christs Church, and in the Scripture, proponed for all the members of that spirituall Israel, and Eleet to participate.

28. The Candlesticke, Exod. 25.

31. to 40.

1. IT was the onely thing that gaue light vnto the Sanctu-
arie.

So Christ is that onely light, and light-giuer, which shineth in his Church, Ioh. 1.

2. It was of pure gold,

Shaddowing so the excellencie of Christ, and of his Pastors, through that

light whereof they are beaers, Reu. 1. and noting thereby also the dignity of the Word, Psal. 119.

3. It

3. It had seuen Lamps.

Signifying so the perfection of the light of Christ (seuen being the number of perfection.)

4. It was placed in the Sanctuary.

So is the light of Christ placed in his Church, and there onely to bee seene in the brightnesse of his Word, and illumination of his Spirit. So that where that light shines not, there is not the true Church, Ioh. 10. 4, 5.

5. It had an vp-right Stemme, which did beare the many branches that did issue and proceed from the same.

Typing Christ Iesus that true stalke and fountaine of light, from whom all light floweth, & which beares vp, and keepes constant in the truth all the branches, and true light-bearers of his Word, Reu. 1. 20.

6. The branches were adorned with their Bowles, Knops, and Flowers.

So are the true light-bearers of Christ, adorned with diuers meet graces and gifts by him, tending both to the spirituall delectation, and profit of his Church, 1. Cor. 12. 14, 33.

7. Aaron did dresse

So is our blessed High-Priest, the only enlightner those

those Lamps, and renewed their oyle daily. *and sister of his Pastors, to shine the more cleerely in his Church, and the power in of grace into their hearts, to be as Lamps to others, by true faith in a good conscience, ibid.*

8. It had Snuffers and Snuffe-dishes of pure gold. *Shewing how with doctrine, the sinterise of discipline, according to Gods Word, whereby the light*

of the Church is kept cleere, should ever bee ioyned, and excommunication used of all scandalous and rebellious persons, like the extinguishing of noysome smelling Snuffes. As likewise, that euery one ought to content himselfe with his roome, how low soeuer it be, so it be in the Sanctuarie, and as the Snuffers were of gold: so they conscionably to walke in their station, Rom. 16. 17.

9. It was in the Holy place: but not in the Holyest. *Shewing, how the light of Gods Word must be in the Militant Church, but shall not need to be in the triumphant, when face to face we shall see the Lord in glory, Reu. 21. 22.*

10. Also as the Candlestick had Flowres, signifying as it is before, the spirituall *Did represent the efficacy of the Word, unto the bringing forth of the fruits of holinesse.*

delecta-

delectation of the Word, so the Knops or Almonds which it had.

Last, the pure oyle powred into the Lamps, making the same to burne.

Signed the grace of the Spirit accompanying the Word, making the same powerfull in operation.

29. *The Altar of Perfume, Exod.*

30. 1. to 13.

1. **I**T was of Shittim wood, overlaid with gold, and hauing a crowne about it.

Shaddowing (as before) Christ, in both his natures, the Deitie yeelding glory to his Humanitie, and crowned now with Maiesty, as the gold adorned the Shittim wood, and circled the Altar.

2. It had Hornes on the foure corners thereof, overlaid with gold.

Shaddowing the powerfull and holy vertue of the intercession of Christ, to extend it selfe to the foure corners of the earth, so the comfort of his Church dispersed euery where, Heb. 7. 25.

3. The

3. The Incense behooued to be offered onely vpon it.

Shewing how our prayers must bee made in his name, and through his mediation are only acceptable, ibid.

4. It behooued first to bee beaten, made and prepared, before it was put on this Altar.

Noting, how our prayers must proceed out of a humbled and contrite Spirit, which we offer up in the name of Iesus, Pla. 51.

5. It was kindled by fire vpon the Altar.

So must our prayers be by a holy and feruent Zeale and desire, through the operation and stirring up of the holy Spirit, Ro. 8. 26.

6. It was offered vp by the Priest.

So are the prayers of the faithfull offered up, and made acceptable to the

Father, through the Oblation and Intercession of our High Priest Iesus. As also, they who offer up acceptable prayers vpon the Altar of our mediation, are the holy Priesthood of the Lords Chosen, Reu. 1. 6.

7. No strange Incense was to be offered vpon this Altar.

So no unwarranted or unlawful forme of prayer, superstitiously or idolatrously deuised, to any

Saint or Angell, is in Christ, or by him any wise to be thought acceptable, Math. 6.

8. The

8. The perfume behooued to bee perpetually before the Lord.

9. The High Priest made this perfume onely, and might not be applyed to any other vse, but to burne before the Lord.

10. After the cleering of the Lamps of the Candlestick, evening and morning, then the Incense was burnt.

11. The Incense was made of diuers Spices.

tance, lively faith, unfained loue, & such like, Psa. 51.

Shewing thereby, not onely the continuall exercise of Prayer which dayly we should vse on earth: but also the continuall Intercession of our Saviour in the Heauens for vs, Heb. 7. 25.

Teaching that is Christ Iesus onely his direction, which wee must follow in praying, according as he hath taught vs to say, Our Father, &c. and not to make our Petitions to any other in Heauen, or on earth, Math. 6.

Shewing so, that our Prayers, and al our Christian duties in CHRIST, must be done according to the light and direction of his Word and Spirit, 1. Cor. 14.

So must the prayers of the godly be seasoned with diuers graces, true Repen-

12. The

12. The Incense was offered vp in the Holy place, without the veile of the Holiest, neere to the Testimonie before the Mercy-Seat.

13. Once a yeere the Altar was sprinkled with the blood of the expiatorie Sacrifice.

30. The Altar of burnt-offering.
Exod. 27. 1. to 9.

1. It was of Brasse
In the Court of
the Sanctuarie.

So the prayers of the godly in his Church heere on earth, must proceed out of a holy heart; bee made agreeable to the testimony of Gods Word, & through faith haue an eye euer to Christ Iesus, our true Mercy-Seat, in him and for his sake, to be heard of the Father Joh. 14. 13.

Shewing how Christ is by his bloodshed consecrate our blessed Mediator, and that no prayer is acceptable to God, but that mans, who, through the blood of Christ, is reconciled to him, ibid.

Shewing how that Christ Iesus, albeit now shining in glory (like the golden Arke in the Holiest) yet

in the world hee should abase himselfe, (like Brasse) coming in the shape of a Seruant, Isai. 53. 2.

2. This Altar was but one, and in one place, & the Sacrifice to be offered thereon in this one place,

Figuring thereby that wee haue but one Altar of Redemption, & Saluation, Christ Iesus alone, who only once, and in one place hath offred up a sufficient unreiterable Sacrifice for mankind, Heb. 7. 27.

3. It had foure Hornes on the foure corners thereof,

and that with a strong faith flying thither, we should in all our distresses stay only on him, and tye our carnal affections to the Altars Horns, by captiuating them to Christ, 2. Cor. 5. 15.

Signifying the spirituall strength of Christ, which should be manifested to the foure corners of the earth,

4. It had a Brazen grate in the midst thereof, whereon the fire was put.

Representing so the humbled soule of our blessed Saviour, which did beare the fire of Gods wrath for our sinnes, Isai. 53. 12.

5. It had diuers instruments seruing for the same,

Typing, the sundry callings that Christ hath in his Church, for the glory of his Name, & edifying of his Church, 1. Cor. 12.

6. It

6. It was to bee cleansed seuen dayes, and sanctified : so it was most holy, and whatsoeuer touched it, was holy, *Exodus* 29. 37.

7. Also, the grate or Net-worke purged the Sacrifice,

8. This Altar was hollow betweene the boords.

9. Last, in that it behooued the Shittim wood to be ouerlaid with Brasse, that thereby it might indure the fire.

Figuring thereby the perfect sanctifying of our most holy Altar Christ Iesus : and that whosoever toucheth him by true faith, is made holy by him, *1. Cor. 1. 30.*

To shew that euen so doth Christ Iesus purge our sacrifices offered on him, and maketh them acceptable.

Signifying thereby the emptying, and exanimation of Christ.

It figured, that so the humane nature of Christ (the holy) was unable to indure Gods wrath, as it did; except vnderpropped and strengthened by the Deity.

1. The

31. *The Brazen Lauer, Exod. 30.*

18. to 23.

1. **T**He Brazen Lauer serued for the Priests to wash their hands and feete thereat, before they ministred before the Lord.

2. After the Priests had washed themselves cleane, and arrayed theselues with cleane linnen, then they entred into the Holy place.

3. They shall wash themselves (saith the Lord) lest they dye,

Typing that inward Baptisme by Christs bloud, wherwith the holy Priesthood of his Chosen must bee washed, and sanctified in action and affection, before their seruice can bee acceptable, Ephes. 5. 26.

So, after that the godly are inwardly washed by the bloud of Christ, and haue receiued the garment of his righteousness vnto sanctification, then it is that they become members of his true Church, 1. Cor. 12. 13.

So must wee be purged (as is said) and sanctified by the Spirit of grace, if we would not incurre eternall death & damnation, Mat. 28. Mar. 16. 15.

4. He

4. He that toucheth the Lauer, it beeing anointed with the holy Oyle (as al other things in the Holy, and in the most Holy place were) shall bee holy, (saith the same Lord.)

Shewing how all they, who by a lively faith touch the Lord Jesus (who is anointed with the oyle of gladnes about his fellows) shall be, in acceptation and reputation, accounted likewise holy before the Lord, Rom. 4.

The Disparitie of all the former.

THese things of the Tabernacle were materiall and earthly: But that which is represented by them, is spirituall and heavenly: the one was perishable, the other endureth for euer. For Israel in the flesh, onely to abide in Ierusalem, the first was ordained: but for the Israel in the Spirit, euen the Church vniuersall, where-euer pure hands are lifted vp, the second is open and prepared, *Psa. 141. 2.* the former were vnder the Law, and *Moses*, typing things to come: the latter is vnder the Gospell and the Messiah, exhibiting the things themselves.

*The burnt-offering of Beasts, Leu. 1. 10,
14. and 6. 9. to 13.*

1. **T**He burnt-offering of beasts, behooued to bee of those that are the horned sort,

Signifying thereby the Princely and Priestly Offices of Christ, which that Beast seekes to counterfet, Reu. 13. 11. in being horned like the Lambe, but speaking like the Dragon.

2. They behooued also to be of the tame sort, as of the Herd or Flocks, and not of wilde sauage beasts, who by force are brought to death.

Shewing thereby that Christ should bee meeke and mild in life, and patient in death it selfe, like a Lambe led to the Shambles; Esay 53.

3. They were required in like manner to be of the male kind and yong.

Shaddowing thereby the excellencie of strength in Iesus Christ, proper to that sexe and age.

4. They must bee without blemish, and

Thereby noting the purity & perfection of Holines in Christ, who should pre-

presented of voluntarie will.

5. They were to be presented at the dore of the Tabernacle to be slaine,

6. They must lay their hands vpon the head of the Beast, who brought it,

if we looke for any comfort of his Death and Passion, Esay 53. 3.

7. Then the burnt offering was slaine,

8. The blood thereof was sprinkled round about the Altar,

willingly lay down his life, and offer up himselfe for the saluation of mankind, Ioh. 19. 11.

Typing thereby that by the Oblation of Christ, and by his bloudshed, both our entry is made (as by a doore) into the Church heere, & into the heauens hereafter, Heb. 10. 20.

Signifying hereby the imputation of our sinnes vpon CHRIST, for the which hee suffered, and that we must lay our hand by a true faith vpon him, of his Death and Passion,

Signifying that so Christ should dye, and behooned to be crucified, that by his death, life might come to vs, ibid.

Noting, the all-sufficiency of Christs Death, and plenty of his bloudshed, with the large-spread preaching

preaching thereof uniuersally throughout the whole world towards all parts, Math 28.

9. The skin thereof was pluckt off, and it cut in pieces,

Hereby shewing the grienousnesse of Christs suffering, and his extreme dereliction, being stript, as it were, of all diuine or humane helpe, comfort, or regard, when he cryed, Why hast thou forsaken mee? Math. 27.46.

10. The body, the head, and the feet, and all was laid vpon the fire,

Shewing thereby, how whole Christ should suffer for vs, both in body and soule, Isai. 53.12.

11. The inwards and legges thereof were to be washed in water,

Shaddowing thereby how CHRIST should bring no uncleannesse vnto his Passion: but hee should be cleane both inwardly, and outwardly; in minde, and in walking, Heb. 7.

12. This burne-offering was called a sweet sauour vnto the Lord,

Which in Christs death is sole and onely accomplished, whereby Gods wrath is appeased, & his iustice satisfied, Phil. 2.8.

13. Of the Flocks,

Signifying that Christ should be meeke, the guide

it

it was a Lambe, a Ramme, or a Goat.

14. The burnt-offering of the Flockes shall be killed on the North-side of the Altar,

or leader of his flocke, and haue sinne, but onely by imputation, *Isai. 53.*

15. The Priest shall put off his garments, and put on his linnen breeches, and take away the ashes, when the fire hath consumed the burnt-offering, *Leu. 6. 10.*

16. The Ashes be-
hooued to be carried without the Host, and put in a cleane place.

Shewing not onely, that all these Oblations were but a darke Starry light (the Sun not rising in that ayre: but being opposite unto him in his highest

splendour) but also that Christ should dye at Ierusalem; whereof the Prophet saith, On the North-side is the Citie of the great King, *Dan. 9. 26.*

Noting thereby, how that Christ being stript of his cloathes, should suffer in nakednesse, and innocency, and after hee had finished the worke of our Redemption on the Crosse, should be buried, and then swallow up death in Immortalitie, *Hos. 13.*

Shaddowing thereby how Christ should be buried without Ierusalem, in a tombe where neuer man was laid, and how his body should neuer see corruption, *Heb. 13.*

17. The fire which consumed the burnt-offering, came downe from heauen,

or that loue which moued Christ to suffer for mankinde, which was heavenly and free, Ioh. 15. 13.

18. This fire was to be continually vpon the Altar.

19. This fire was to be fed, that it went not out, and no other fire was to bee vsed but this in the Sanctuary,

20. The skin of the burnt-offering went to the Priest, Lev. 7. 8.

at the Altar, lined of the

Typing either that wrath which for our sakes seized on Christ Iesus in the Garden, and on the Crosse, which came from the Fa-

ther, or that loue which moued Christ to suffer for mankinde, which was heavenly and free, Ioh. 15. 13.

Shaddowing the constant unchangeablenesse of that loue of his to his Church, & recent vertue of his merit and death, Heb. 7.

Teaching vs how carefully we should entertaine the loue, and Spirit of Christ, by sanctimony of life & obedience, and that wee should try the spirits, and admit no other spirit, but the Spirit of Christ in his Word to rule & teach his Church, 1. Ioh. 4.

Shewing thereby not only the maintenance that they should haue who preach the Gospel, as they that serued at the Altar, lined of the Altar, 1. Cor. 9. 13, 14. but

but also that the righteousness of Iesus must be apprehended by his Chosen, and holy Priesthood of the godly, by the hand of true Faith, vnto Iustification, and Sanctification, Rom. 5.

33. The Burnt-offering of Fowles, Leu. 1. 14.
to the end of the Chapter.

1. **T**He burnt-offering of Fowles was of Turtles, or Pigeons,

2. The neck thereof shall bee pinch't with the nayle, that the bloud might goe out: but not that the head should be pluckt off from the body,

Church; but should rise againe, and bee with them by his Spirit for euer, Ioh. 14.

3. The Maw and Feathers were to bee cast away as vncleane, should be offered vp spotlesse to his Father, Isai. 53. 9.

Shewing thereby the simplicity, meeknes, & innocency of Christ, Isa. 53. 7.

Shaddowing how Christ should dye, and shed his bloud, yet thereby his Deitie (as the head or principall part) should not be diuided from his humanitie: nor yet by his death should he (who is our Head) be taken from the body of his

To shew thereby that Christ should bring no vncleannesse (as is said before) to his suffering, but

4. The

4. The Priest did cleave it with it wings, but not diuide it asunder.

Noting thereby, that albeit Christ dyed, yet he should not thereby be quite extinguished, but should rise again, line, and ascend

up to heauen: as also to the same is to be referred the signification of this, Not a bone of him should be broken, Exod. 12.

5. The blood thereof was strained or pressed out at the side of the Altar, before it was pluckt, and laid vpon the Altar to be burned.

Shaddowing thereby the straining or pressing out of Christs blood in his agony, before hee was taken, and stript to be crucified, Luk. 22. 44.

34. The dayly Sacrifice, Exod.

29. 38. to 45.

1. **T**He dayly sacrifice was a Lambe,

So our sacrifice, not dayly, but once for all, offered vnto the Father, is the Lambe Christ Iesus, Heb. 7.

2. It was slaine in

To shew not onely that morning and evening wee the

the morning, and in the euening.

should exercise our selues in the worship of God; but also, that it was not in the

latter dayes alone, that Christ was slaine, but was so in the Lords Decree, liuely apprehension of Faith, and vertue of his death, to all true beleeuers, from the beginning of the world, Ioh. 1. 29.

3. It was to be offered vp with fine Flowre, beaten Oyle, and Wine.

To shew that Christ by his death and oblation becomes not onely vnto vs Redemption, but spiritual foode, gladnesse, and cheering comfort, yea all in all vnto vs, 1. Cor. 1. 30.

4. Where this sacrifice was offered, there the Lord made appointment to speak vnto Israel, and shew himselfe, Exo. 29. 42.

To signifie, that in Christ, and through his death and bloodshed, the new appointment, or Couenant of his will, and manifestation of his grace and mercy is established to his Church, Heb. 9.

35. The Sinne-offering.

1. The bloud of the sinne-offe-

Shewing, how the bloud of Christ Iesus our true sinne-offering, behooued to ring

ring (what beast so ever it were) was to be powred out.

2. The Priest shall dip his finger in the blood of the Bullock that is a sinne-offering, and sprinkle thereof seven times before the Lord.

3. The Priest shall bring in of the blood of the Bullocke into the Tabernacle of the Congregation.

4. Of the blood, the Priest shall put some also vpon the foure Hornes of the Altar.

be powred out & shed vpon the Crosse. For without blood-shedding there was no reconciliation, He. 10.

Shaddowing the perfection of that expiation, and satisfaction for sinne, which CHRIST should make, in the vertue, qualitative, and perpetuity thereof (the number of seven being the number of perfection.) Heb. 9.26.

Shewing thereby, how the merit of Christs blood should enter into the Highest heauens to appease wrath, satisfie Iustice, and conciliate fauour, and be a perfect purgation to his elect Church, Heb. 9.14.

Signifying thereby how the preaching of the Gospall, concerning the blood of Christ, should bee published and proclaimed to the foure corners of the earth, Math. 28.

5. And

5. And all the rest of the bloud shall be powred out at the foot of the Altar.

Figuring hereby, the aboundant shedding of the bloud of Christ, and super-aboundant merit thereof, A& 22. 16. As likewise,

that albeit it be so abundant and sufficient for all, yet it is not efficient to all, but is unprofitably powred out to many, through their own contempt, and incredulous induration.

6. All the fat vpon the inwards was to be burnt, and offered to the Lord,

To shew that all the best we haue, euen our inwards of soule, heart, and best affections, wee should offer unto the Lord, Psal, 16. 7.

Rom. 12. 1. As also, that not onely should the body of Christ suffer, but his soule likewise (like the fat in the inwards, which is the best part) as in his Agony and cry on the Crosse is euident, cited before.

7. The rest of the whole Bullocke (ty-
ping so Christ in
strength) shall bee
carried out of the
Host, and bee burnt
vpon the wood in

*Signifying that euen so Christ Iesus should suffer without the gate in the place of dead mens skuls, and not in the Citie, Heb. 13. 11, 12. and teaching us thereby likewise to beare his reproch, going in af-
the*

the fire, where the ashes are cast out.

8. The Priest shall eat the sin-offering in the Holy place, whose blood was not brought into the Tabernacle of the Congregation,

9. If any of the blood of the sin-offering was dropped vpon a garment, it might not be carried out so, but washed in the Holy place.

10. The earthen vessell wherein the sin-offering that was eaten, was sodden, it was broken: but if it was a Brazen pot, it

section out of this earthly citie of the world, and our body seeking a better, Heb. 13. 13.

Shewing that Christ Iesus in his Church is not onely reconciliation, but also blessed foode for all those that are a holy and Royal Priesthood through him, Ioh. 6.

Signifying thereby, not only that holy things should not be profaned: but that without the Church also, there is no participation of the blood of Christ, and so, no saluation, Gen. 5. Mar. 16. 15. Math. 7. 6.

Expressing either the wonderful pollution of sin, that so hardly can be done away: or, that those who haue receiued reconciliation through Christ, ought not to giue themselves againe

was

was scowred and washed,

11. If a priuate person sinne, (and not the Priest, the Congregation or a Ruler) such a one shall offer a Shee-Goat, or a Female Lambe for a sinne-offering,

12. And if he were of the poorer sort, he should offer of Turtles or Pigeons (the signification whereof looke in the burnt-offering of Fowles,) or of fine Flowre, without putting Oyle or Incense thereto, for it is a sinne-offering.

13. And the Priest shall make Atonement,

unto the world, but keepe themselves cleane and undefiled of the wickednesse thereof, 2. Cor. 5.

Yeelding thereby a comfort to all women, that for that Sexe Christ should dye as well as for men, and by faith through Christ, that they should bee co-heires of his Kingdome, Gal. 3. 28.

Whereby was shadowed, with Christ Iesus our sinne-offering, in the worke of satisfaction, we must ioyne nothing else, be it neuer so plausible in mans conceit, 1. Cor. 3.

So ener signifying, that not in these sacrifices, but in the Priesthood was
ment,

ment, (still this is repeated.) *the matter, which typed Christ, his office of reconciliation and intercession, whereby onely we are accepted, Heb. 7.*

The Disparitie.

THese Sacrifices were of Beasts : but our Sacrifice was of the Sonne of God himselfe. These could neuer sanctifie the commers thereunto, *Heb. 10. 1.* but in them was a yeerely remembrance of sinnes : *ver. 3.* but our Sacrifice Christ Iesus, sanctifieth all those that by a true Faith draw neere vnto him, purging the conscience from dead workes, to serue the liuing Lord. For the bloud of those Sacrifices, such as Bulls and Goates, could not take away sinnes : but by the bloud of Christ we haue full remission of them. These sacrifices were often offered, in token of their imperfection, and the similitudes of heauenly things were purified onely with their bloud : but our Sacrifice was once onely offered, in token of the perfection thereof, and by the same, as by a better sacrifice, were the heauenly

heauenly things themfelues purified and consecrate, *Heb. 9. 23, 25.*

36. *The meat-offering, Leuit. 2. and 6. 14. to 20.*

1. **I**T was called a meat-offering, *Because it was an acknowledgement that they did hold their meat or food of God, and had receiued it of his blessing: and because part thereof went as meat vnto the Priest: as likewise, teaching vs, that Christ Iesus is the true meat, and comfortable nourishment of euery hungry soule; once for all offred to his Father, and dayly in his Word and Sacraments offered and exhibited to vs, Ioh. 6.*

2. If it bee of Flowre, it shall be fine Flowre, *Leu. 2. 1.* *Shewing thereby, that wee should offer our best things to the Lord, & not the blind and the lame, and noting thereby also; the purity and perfection of Christ, Heb. 7. 26.*

3. Oyle shall bee powred, and Incense put thereon, *Signifying, that with gladnesse and delight our worship of the Lord should be, either in deuotion towards himselfe, or distribution towards his Saints: as*

also typing thereby that soft and louing kindnesse, and sweet comfortable mediation of Christ for his Church, Heb. 7. 25.

4. It must bee presented to the Priest, and hee shall bring it to the Altar, *verse 2.*

5. It was a memoriall, that which burnt thereof, for a sweet sa- uour before the Lord.

6. The meat-offe- ring which was coo- ked and prepared, was baked, fryed, or sodden,

7. It must be with- out Leuen, *verse 3.*

Shaddowing that it is by Christ, and his oblation, that all our workes, and duties of Gods worship are onely acceptable, he inter- ceding for vs, ibid.

Prefiguring, that euen so, Christ Iesus his death & merit thereof, should be an eternall memoriall be- fore his Father, to be mer- cifull to vs, Heb. 9. 24.

Shewing the painefull and manifold sufferings of Christ thereby: and how our worship of God should not be raw, or Zeale-lesse, Reu. 3. 16.

Prefiguring that our worship of GOD must be without malice of our neighbour: as also the perfect purity of Christs life and doctrine, 2. Cor. 5. 9.

8. It must haue no honey, which albeit it bee sweet in taste, is bitter in effect, ingendring Choller, which also surfetteth the Eater of too much thereof, and being burnt, hath no good smell, *verse 11.*

9. All meat-offrings behooued to haue Salt, wherewith they were salted, *verse 13.*

Pointing out thereby vnto vs the nature of Christ, in Whom there is no such sweetnesse as ingendreth bitterness or hurt to any faithfull eater: Of Whom also we can neuer receiue too much to surfet, and whose death and oblation smelleth most sweetly before God, and to euery distressed conscience, He. 7.

Signifying thereby, that as salt seasoneth, & keepeth from corruption: so Christ is he, who like sauiour salt seasoneth vs & maketh our works, and makes them acceptable, & that with the salt of sanctification in Christ we should season all our worship of the Father, keeping our selues from the corruption of hypocrisie and wickednesse, Mar. 9. 49.

10. The meat-offering of the first fruits shal be eares of corne, dryed by the fire, and wheate, beaten out of the Husks, *verse 14.*

Whereby was figured notably, that our worship of God (as is said) should be in sincerity and zeale, going out of our selues, to lay hold on Christ: but also, what wrath Christ should suffer,

suffer, and diuers paines for our sake, who is the first fruits of all flesh, by who all the field of the whole race of mankind, is truly sanctified, & perfectly by his oblation redeemed, Isai. 53. Heb 9.

11. The Priest and his sonnes shall eate of the meat-offering in the Holy place, without Leauen,

in the Church, enjoy the benefit of Christ onely, and there must feed upon him by faith in a purged conscience, 1. Cor. 9. 14. Ioh 6.

Shewing that so the Lords Ministers, & their Families are to be maintained, and live by their calling: as also that holy Priesthood of the godly,

12. Euery meat-offering of the Priest shall be burnt altogether, it shall not be eaten,

Wherby was shaddowed the perfectiō of that oblatiō made by Christ, wher-in no part is left to man in that matter, by merit, or penall satisfaction, Heb. 7. 25.

37. The Peace-offering, Leu. 3. and 7. 11. to 23.

Wherein this offering was alike with the Rites of the burnt or sinne offering: the signification needs not repetition, and wherein they were vnlike, is, first,

1. All

1. **A**Ll the fat, with the rump hard by the backbone, was offered and burnt before the Lord, *Leuit.* 3. 9.

2. A part of the Peace-offring went to him that brought it,

3. But they must neither eate the fat, nor the bloud, *verse* 17.

by mortification, and bee meeke as the Master is, 2. Cor. 5. 1. Ioh. 2.

4. The peace-offring shall bee offered vp with Cakes of Leauened bread, *Leuit.* 7. 13.

Shaddowing not onely the full obedience of Christ extensiuely vnto death it selfe : but that wee also in our obedience vnto the Father, and offering of our best things vnto him should perseuere vnto the end, *Reu.* 2. 10.

Whereby was figured, that Christ should dye for all : and the people as well as the Priest should haue a portion, and a blessing in him, *Isai.* 45. 22.

Signifying, that all they who haue a part in Christ, must neither bee carnall, nor cruell : but sacrifice their carnalitie as the Master is,

Shaddowing, that as leauen seasoneth the bread, and makes it to rise and heaue up; so Christ Iesus is he, who makes vs and al our actions sauoury before

God, lightning our hearts with ioy of his Spirit, and making our soules in lone, thankfulnessse and true comfort to heaue up to God, Psal. 103.

5. Of all the sacrifice, he shall offer but one Cake for a heaue-offering, *Leu. 7. 14.*

6. The flesh of the offering for thanksgiuing must bee eaten the same day, and for a Vow, within two dayes at the furthest, none might be eaten the third day, but burnt if ought remained, *Leu. 7. 16.*

7. If any vncleane person eat of the flesh of the peace-offering, hee shall bee cut off from his people, *verse 30.*

Signifying the simplicity or sinceritie of our thankfulnessse, and worship of God, which should be true and from the heart, Psal. 18. 41.

Teaching vs euer, not to prolong our duty of thankfulnessse and sanctification: but in recencie for benefits dayly renewed, to practise the same: stalingring thanksgiuing, which seldome is sincere, is reiectēd by God, *Deut. 8. 10.*

Forewarning vs of that fearefull destruction and punishment that abides all carnall professors, who wil be thought partakers of Christ, and yet leade an vncleane and unconscionable life, *Mat. 7.*

8. The

8. The flesh that toucheth any vnclean thing, shall not be eaten: but as vncleane it selfe, shall be burnt, *Leu. 7. 19.*

9. The offerer shall bring the sacrifice with his owne hands, *verse 30.*

10. It must be heaued vp before the Lord, *ibid.*

ceined, Hos. 14. 2. as also the heauing or lifting vp of Christ Iesus upon the Crosse for vs.

11. It must be shaken to and fro, East, West, North and South,

where, as also, the proclaiming or publishing of the death of Christ in the Gospell, that should bee made knowne thorow all the parts of the world, Lu. 24. 47.

12. The right shoul-

Shewing vs that the holy things of God are not to be prophaned, nor that wee should eate with the guiltinesse of wickednesse and iniquitie, 1. Cor. 11.

Teaching vs thereby, that euery one is accepted, and liueth by his owne faith, Rom. 5.

Noting, the heauing vp of our harts in due thanksgining to God, and professing of the benefits re-

Shaddowing the publike thanksgining of the faithfull in the Congregation of his Saints, to the Lord, whose presence is euery-

Signifying, not only that in action and affection our

der and brest was heaued vp before the Lord, and then giuen vnto the Priests for their portion, *verse* 33.

thankfulnesse should be to God: but also that Christ Iesus heaued vp for vs, is both brest and shoulder, that is, Wisdome and strength to all his elect Priesthood whose portion he is, 1. Cor. 1. 30.

38. *The solemne geerely sacrifice of the Bullocke and Goat, Leu. 16.*

1. **O**F the two Hee Goates it was by Lot that the one was taken, and the other escaped, *Leuit. 16. 8.*

So was it by the secret Decree of the Lords allotment, that Christ should suffer, that so we might escape damnation, Psal. 40. 7.

2. Hee on whom the Lot fel, was made a sinne-offering for the people, *verse 9.*

So Christ whom the Lord decreed in his eternall counsell, and chose to bee offered for mankinde, was made a sinne-offering for his Church, Heb. 7.

3. His blood (as also the blood of the

So is the merit of the blood of Iesus brought within the Holiest hea-
Bul-

Bullock) was brought within the Vaile, and was sprinkled vpon and before the Mercy-Seat, on the East-side which was towards the people, *verse 18.*

4. The Holy place was purged so thereby from the vncleanesse of the children of Israel, *verse 20.*

5. No man shall be in the Tabernacle, when the Priest goes in to make atonement in the Holy place, while he come out againe, and haue made it, and hee onely shall make the atonement, *verse 17.*

6. The Altar of Incense shall be sprin-

uens, before the Throne of grace, to plead for mercy for vs, Heb. 9. 23.

So is not onely the Church purged by the blood of Iesus, but heauen it selfe sanctified (as it were) and prepared to be a place of rest for his owne Chosen, Heb. 9. 23.

Signifying thereby, that no creature is partner with him in the Worke of mans Redemption, but he alone is the perfect Saviour and Mediator of his Church, Heb. 7. 25.

Shadowing, that through his own blood, he should be consecrate our intercessor,
kled

kled with the bloud
of the Goate.

7. The High Priest
shall cast off his glo-
rious garments, when
hee makes this atone-
ment, *verse 4.*

8. Once onely a
yeere this atonement
was made, *verse 34.*

atonement should be made by Christ Iesus his own bloud,
whereby he should enter into the Holiest heauens, to
appeare for vs before God eternally, Heb. 9.

9. The day of at-
onement shall bee a
Sabbath for euer,
verse 31.

and through the merit
thereof our prayers should
be accepted, Heb. 8. 6.

*Presignifying that euen so
should Christ Iesus the
glory of his diuine Maie-
stie, while in the shape of a
seruant he should finish the
worke of mans atonement
and Reconciliation,* Isa.

53.

*Shewing, that not often,
but once for euer, without
repetition, that perfect at-*

*Shaddowing thereby,
that by the atonement, and
expiation of Christ, rest
euermlasting should bee ob-
tained for vs, and in his
death all other typicall sa-
crifices should haue their
end and rest,* Heb. 10.

39. *The Scape-Goat, Leu. 16.* 20

1. **T**He Scape-goat was so called, because hee escaped aliue,

Representing so Christ Iesus, who notwithstanding he dyed for our sinnes, according to his humanitie, yet could not be detain-

ed or overcome by death: but reporting victory ouer death, and the graue, by vertue of his impassible Deity rose againe triumphantly, Math. 28. 6.

2. Hee was presented aliue, that by him Reconciliation might be made, *Leu. 16. 10.*

Signifying that all mankinde being dead in sinne, he onely was presented aliue, euen fully righteous and holy, to make reconciliation for vs, Heb. 7. 26.

3. With both hands vpon his head were confessed the sinnes and trespasses of the whole people, and he did beare them all, *verse 21.*

Shewing, how euen so Christ Iesus should beare all the sinnes both great and small of his elect, and satisfie for them, and how that wee by a true faith ought to lay them all vpon him, Rom. 5.

4. So bearing all

Figuring, that euen so should Christ Iesus, beare their

their iniquities, hee was sent vnto a land of separation (faith the originall,) *verse* 22.

5. Hee was led out by a man appointed, *verse* 21.

6. He who led him forth, must wash his flesh and cloathes after his returne, and then come into the Host, *verse* 26.

ring the iniquities of his Chosen, bee carried forth of Ierusalem vnto death, whereby his soule was separate from his body a time, Esay 53.12.

Noting thereby, that the sinnes of man, euen of so many as are appointed to bee saued by him, led Christ forth to suffer, ibid. ver. 3.

Signifying thereby, not onely, that, that which made Christ to dye, is the polluter of our soules: but also, that whofoeuer hath laid hand on Christ by a true faith, must leade a cleane and holy life, if hee

would be accepted as one of Christs Church, purging himselfe of all vncleanesse and iniquity, 2. Cor. 5.15.

40. *The cleansing of the Leper,*
Leuit. 14.

1. **T**He Bird that was killed for that vse, was a Sparrow (one of the cleane sort of Birds) by whose blood the Leper to be cleansed, behooued to be sprinkled seuen times, *Leu. 14. 52.*

2. This Sparrow was killed ouer pure water, in an earthen vessell, *Leu. 14. 5.*

3. The liue Sparrow being dipt with Cedar wood, a Skarlet Lace, and Hysope, in the blood of the Sparrow slaine, was let go into the broad field, *verse 6.*

Representing so the Lord Iesus, who like a Sparrow was of smal account in the world, cleane & innocent, by whose blood our leprous soules to be clenfed, must be perfectly sprinkled, Esay 52. 14.

Signifying thereby Christ Iesus, who hath suffered for vs, his innocency and cleerenesse in our humane nature, Heb. 7. 26.

Shaddowing thereby how that man by a true faith (which hath euer with it a feruent loue, and a sweet sanctified life) bathing himselfe in the blood of Christ, by his death attaines both to life and freedom, Ioh. 14. 6.

4. As

4. As also the dipping of the liue Sparrow into the bloud of the dead, and that of necessitie (behoo- uing to be so.)

5. And the letting of the liue Sparrow flye in the open ayre or broad field, ver.7.

6. The Leper that is healed, must wash his cloathes, and his flesh, and shauē off his hayre, after hee is discerned by the Priest to bee cleane, before that hee must enter into the Host, and

Signified, that the impossible Deity of Christ can no wayes yeeld comfort to vs, considered alone, concerning the remission of sinnes, without the humane nature of Iesus Christ, that suffered for vs the death of the Crosse, Act. 20. 28. 2. Cor. 5. 19. Heb. 2. 14.

Shaddowed Christ Iesus by death, once consecrate to be the Author of eternal saluation, that hee should ascend on high, and bee seated in the Holiest heauens, Heb. 9. 5, 7. 26.

Shewing that a rebellious or scandalous person by excommunication separate from the Church, becoming penitent, must not bee againe rashly receiued, without euident proofes of his repentance giuen, both to Pastor and People, 2. Thes. 3.

there

there after must remaine seuen dayes before he enter into his Tent, *verse 8, 9.*

7. The putting of the bloud then of his trespasse-offring vpon the right eare, thumb, and toe of him that was Leper, and of the oyle vpon all those places and his head, after hee had washed himselfe, *Leu. 14. 17.*

Signified the perfect expiation of the finnes of every penitent in Christs bloud, and consecration of them to Sanctification & cleannesse of life thereafter, A& 8. 22. 2. Cor. 2. 6.

41. *The sacrifice of the Red Cow; and the sprinkling water, Numb. 19.*

1. **T**He colour of this Cow was Red, *Numb. 19. 2.*

Whereby was betokened the bloudinesse of the Saviour in his Passion, Mat. 27.

2. Shee behooued to bee without blemish, vpon whom neuer yoke came, *ibid.*

Signifying thereby the perfect holinesse of Christ, who neuer bore the yoke of sinfulnessse, nor was subiect to the precepts of man, Isai. 53.

3. She

3. Shee was burned without the Host, and her blood seuen times sprinkled before the Tabernacle of the Congregation, *verse 3.*

4. She shall bee all burned, and Cedar wood, a Skarlet Lace, and Hysop shall bee cast into the fire with her, *verse 6.*

ence from dead workes to serue the liuing Lord, an vncorrupt life, a feruent loue to mankind, and sauoury obedience in all things to his Father, accompanying him in his sufferings, Ephes. 4. 2.

5. The ashes of this sin-offering was laid vp in a cleane place, to be made a Sprinkling Water for the Congregation, *verse 9.*

Shewing how Christ should suffer without the City, and his blood should be a perfect purging of his Church, Heb. 13. 11.

Shaddowing how that nothing in Christ is unprofitable, & that through the eternall Spirit, by the sheading of his blood, hee should offer up himselfe wholly without fault vnto God, to purge our consci-

ence from dead workes to serue the liuing Lord, an vncorrupt life, a feruent loue to mankind, and sauoury obedience in all things to his Father, accompanying him in his sufferings, Ephes. 4. 2.

Figuring thereby how the merit of the bloodshed and death of Christ, (the true Sinne-offering) in the Holiest heauens ever recent should be a perpetuall purging and sprinkling water vnto his Church, Heb. 9. 13.

4. That

6. That person that is defiled by the dead, and hath not the same sprinkled vpon him, shall be cut off from Israel, *verse* 13.

Whereby was signified, that, that person that is defiled with the corruption of sinne, and hath not the bloud of Christ sprinkled vpon his soule, shall likewise bee cut off from the number and inheri-

tance of the Saints, Mat. 16. 16.

7. The Priest onely shall sprinkle this water vpon the vncleane person, and purge him.

So it is Christ Iesus onely, who doth sprinkle his bloud vpon penitent soules who come vnto him, and from him only is to be expected true pardon of our sinnes, Mat. 9. 6.

The signification of other things, looke in the preceding sacrifices.

The disparitie.

THis sprinkling water made of the Ashes of the Heifer, sprinkling them that were vncleane, sanctified onely as touching the purifying of the flesh: but the bloud of Christ, who through the eternall Spirit offered himselfe without fault to God, purges
L the

the conscience from dead workes, to serue the liuing God, *Heb. 9. 13, 14.*

42. *I O S H V A.*

1. **I**O SHVA, a Saviour.

So was Iesus both in name and in deed, *Mat. 1.*

2. He was the sonne of *Nun*, which is by interpretation, *Eternall*, and the seruant of *Moses*, *Exod. 24.*

So was Christ the Sonne of the truely eternall Father, and may be said to be Moses seruant in a sort; because hee followed after Moses in order, and subiected himselfe vnto Moses Law, in fulfilling what it commanded or typed, *Mat. 5. 17.*

3. Hee ouercame the enemies of *Israel*, and going before them, brought them into the Land of *Canaan*, allotting to each one their portion, *Iosh. 13.*

So hath Christ ouercome the enemies of his Church, and hath ascended up on high into the heauens before vs, there to prepare a place for each one of vs, and to bring vs thither, *Ioh. 14. 2.*

4. *Moses*

4. Moses beeing dead, hee was made the Captain of Gods people, hee leading them to the Land: but Ioshua entering them in the Land, Deut. 31.7.

5. Hee saued Rachabs house that had the Red cord hung out at the window, and who receiued his Spyes, Iosh. 6.

6. Vnder Moses leading, the Cloud went before: but vnder Ioshua's the same did vanish.

7. Ioshua was confirmed in his Calling, by the diuiding of

So the Law ceasing, and the ceremonies thereof, he was appointed likewise the captaine of his Church: the Law leading to Christ and heauen through him: but Christ by his death & conquest giuing vs entry therein, Heb. 9.

So doth Christ saue the soule of euery penitent sinner that hath true faith in his blood, and the expresse grace thereof, receiving his Word in their hearts, and the Ministers thereof, for his cause, Isa. 49. 6.

So in the time of the Law, obscurity & darknesse was: but through the light of the Gospell vnder Christ, the same did depart, Heb. 9. 13.

So was Christ in the same Iordan, by the diuiding of the heauens, and presence of the holy Spirit

the waters in Iordan, at the presence of the Arke standing therein, *Iosh. 3.*

8. Hee led *Israel* through those waters vnto Canaan.

9. *Moses* circumcised not the people: but *Ioshua*, *Iosh. 5.*

10. Manna ceased vnder *Ioshua* in Canaan, *Iosh. 5. 13.*

11. With the sounding of Rams Hornes by the *Leuites*, the Arke compassing *Iericho*, the high walls thereof fel down, and the inhabitants thereof were so ouercome by him, *Iosh. 6.*

descending & resting vpon him, *Math. 3.*

So doth *Christ* his Chosen, through many afflictions, and death it selfe vnto heauen, *Psal. 23.*

So the Law sanctifieth not, but grace through *Christ*, *Rom. 8. 3.* *Heb. 7. 19.*

So shall our knowledge of *Christ* by Word & Sacraments cease in that heauenly glory, *Reu. 21. 23.*

So by the sound of the Word, albeit contemptible in the mowthes of his Ministers, *Christ* humbles the high machinations of mans heart, and ouercomes his Adversaries, *1. Ioh. 2. 14.*

12. The

12. The earth (as the walles of *Iericho*) prostrated it selfe before him: the waters (as these of *Iordan*) yeelded vnto him, and the heauens (as the Sunne and Moone by their standing still) obeyed him, *Iosh. 6. 3. & 10.*

So heauen & earth, and all things that are therein, bow themselves in reuerent obedience vnto the Lord Iesus, Phil. 2. 10.

13. Hee made his Captains tread vpon the necks of the Canaanite Kings after the battell, whom he had ouercome, and closed vp before, *Iosh. 10.*

So will Iesus doe to all his chosen at their death: but specially at that day of generall Iudgement, shall he make all their enemies, Satan, sinne and death, with al other their foes to be their footstoole, whose power euen in this life, & day of battell was abated and confined, Psal. 110. 2.

14. He accepted the *Gibeonites* who humbly intreated peace of him, *Iosh. 9.*

So doth Christ accept all penitent sinners, who in the time of grace come wisely vnto him, Luk. 15. 11.

The Disparitie.

Ioshua conquered *Canaan*, not onely for the people of *Israel*, but also for himselfe in part: but Christ Iesus hath purchased that heavenly *Canaan*, onely for our sakes, hauing had it himselfe before, by the right of inheritance. He conquest it not by himselfe alone, but with the ayde of the Tribes of *Israel*: but Christ hath by himselfe only purchased that heavenly inheritance: he did the one without his own bloudshed or death: but Christ hath not this other without both these: hee could not quite expell the *Canaanite* out of the Land: but Christ Iesus hath fully one and all ouercome our enemies.

43. *Gideon*, Iudg. 6, 7, & 8. compared.

1. **G**ideon, a Destroyer, or Breaker, who is called a Iudge, and a Sau-

So is Christ a Destroyer of his enemies, & a Iudge, to iudge the cause of his Chosen, & to saue and deliuer them, whose Calling

our

our of Israel, by miracle confirmed in his Calling.

2. Before the battell with his foes, hee is comforted by the Angell, and assured of victory.

3. Hee destroyed the Altar of Baal, and erected another vnto the Lord in that same place.

4. Hee offered vp a sacrifice, which the Lord, by fire from heauen, declared to be acceptable.

5. They who bowed downe on their knees to drinke of the waters, were counted vnfit Souldiours for Gideon.

was confirmed in like manner by miracles, Math. 3. 1. Cor. 13. 5. 7.

So was Christ before his conflict with death, and his other aduersaries, comforted in his Agony, Lu. 22.

So hath Christ the worship of Heathenish Idols, and by the preaching of the Gospell established in place thereof, the true worship of God.

So hath Christ offered vp himselfe, and wherein the Lord by his voice and Spirit from Heauen likewise, hath declared himselfe well pleased, Mat. 3.

So they who delight in the pleasures of this world, and gine themselves vnto them, are as vnfit for Christ, Iude 4.

6. *Gideon* is expounded by his Aduersaries to bee a Barley Cake, yet which should ouerturne and throwe downe their Tents.

7. By the sound of Trumpet, & shining of Lamps out of earthen broken vessels, he ouercame his enemies.

8. The swords of his Enemies killed themselves.

9. Hee was very meeke, and a man of no contention, as his answer to *Ephraim* shewes.

10. After his victory he seuerely punished

So was Christ vilipended by his enemies in the world, yet should overthrow them at last, and subdue them vnto him, Psal. 110.

So by the trumpet of his Word, and light of the Gospell, carried thorow the world by weak instruments, hath hee confounded his aduersaries, 1. Iohn 2. 14.

So doth the malice and practices of the enemies of Christ, against him or his, turne backe into their own bowels, Psal. 7. 15.

So was Christ meeke and humble, whose voice was not heard in the streets, Isai 42. 2.

So shall Christ punish those at that Great day, the

the men of Succoth, who denyed him bread in his extremity.

11. Gideon denied to raigne ouer Israel, but interceded for them, *Iudg.* 6. 13.

who when he was hungry fed him not, when he hath subdued his enemies, and made them all his foot-stoole, *Psal.* 110. 2.

So did Christ, being sought by the people to be a worldly King: but intercedeth in Heauen for his Church for euer, *Heb.* 8.

The Disparitie.

Gideon, not without other associates (as is said of *Ioshua*) ouercame his enemies: but Christ alone, without the ayde of any creature, ouercame his: hee was loth a long time to vndergoe that Calling to deliuer Israel: but Christ most willingly and readily vndertooke to deliuer mankind: his sonnes after his death were slaine and destroyed: but so cannot the Children and Sonnes of Christ be destroyed, their life being in his hands, and one hayre of whose head cannot fall to the ground without his good will and pleasure: He left an Ephod with the people, which

which thereafter induced them to Idolatry: but CHRIST hath left his Word with his Church, to preserue them from the same for euer.

44. Iephthe, Iudg. 11. and 12.
compared.

1. **I E P H T E**, opening.

So is Christ the opening and manifestation of his Fathers Will to vs, of our hearts also to himselfe, & of the gates of that heauenly Paradise to our soules after death, Heb. 9. 10. 14. 2.

2. Iephthe was reiect-
ed of his Brethren,
and yet the Lord ap-
pointed none other to
saue and deliuer them,
but him.

So Christ, albeit he came to his owne, yet they receiued him not, but disdainfully refused him, and yet the Lord decreed him to bee the onely sauer of his people, & that by no other Name vnder heauen wee should look for saluation, but by the name of Iesus, Phil. 2. Act. 3. 6.

3. In time of a
great bondage hee is

So in the time of the vniuersall bondage of sinne, Satan, and death, which stirred

stirred vp to bee a deliuerer of Israel.

4. Hce punished and subdued after his victory the rebellious Ephraimites.

had captinate & thrallled all men, Christ Iesus came to deliuer his Church, Hos. 13. 1. Cor. 15.

So shall Christ at the consummation of all things fully subdue all his rebellious enemies, Psal. 110.

The Disparitie.

Iephthe was begotten in sinne and whoredome : but Christ was begotten without sinne in Virginitie. *Iephthe* offered his Daughter, which was an vnlawfull and vnacceptable sacrifice vnto the Lord: but Christ offered himselfe as a holy and acceptable sacrifice vnto his Father.

45. *Samson*, Iudg. 13, 14, 15, & 16.

1. **S***amson*, or *Shimshon*, there the second time, because the Angell appeared twice vnto his Pa-

So did the Angell appeare once to Mary at the Annunciation, and the second time to Ioseph in a dreame, resolving him concerning the mysterie of rents,

rents; or hee was so called from *Shemesh*, which signifieth the Sunne.

2. *Israel* was in great thraldome and misery before his birth.

3. Vnexpectedly the Angell comes to his Mother, and albeit she was barren, promiset that she should beare a Sonne, who should deliuer *Israel*.

4. The Angell confirmed his promise by a signe to *Samsons* mother.

5. *Samsons* parents were at first terrified and astonied, but thereafter were comforted.

Christs conception who is our *Sau* of righteousness. Mat. 1. Luk. 1.

So were the *Jewes*, and the whole world in the thraldome of sin, and ignorance, before *Christs* Birth, Rom. 3.

So did the Angell to *Mary*: and albeit she was a *Virgin*, promises the same likewise, Luk. 1. 30.

So did the Angell to *Mary*, in saying, And behold, thy cosin *Elizabeth*, &c. verse 36.

So was *Mary* and *Ioseph* at first troubled in minde, but thereafter by *Christs* birth comforted, Luk. 1. 29. Mat. 1.

6. *Samson*

6. *Samson* grew, and the Spirit waxed strong vpon him: and he was a *Nazarite*.

7. He tooke not a Wife of his owne people, but a stranger of the *Philistims*.

8. Hee assayed his strength first on a *Lyon*, who assaulted him in the way, when he was going to seeke his wife, out of which a little thereafter hee tooke forth honey.

9. Hee put forth his mind to the *Philistims* in a Riddle.

So did *Christ* in body, and in fauour with God and *Man*, and the Spirit was not measured vnto him, and he was also a *Nazarite*, Luk. 2. 52. Mat. 3.

So hath *Christ* his Church, not so much of *Iewes* as *Gentiles*, who were aliens from God, Isa. 53. 5.

So did *Christ* manifest his matchlesse strength, first on *Satan*, who tempted him in the *Wildernes*, when hee was entring in his calling after *Baptisme*, and ouercame him. Whereof we that are tempted in like manner, may gather this comfort, that he that ouercame for vs, will also overcome in vs, Heb. 4. 15.

So did *Christ* his doctrine to the *Pharises* in *Parables*, Mat. 13. 34.

10. Hee

10. He was sold by *Dalilah* for money, & vnder shew of loue is traitoured to the Philistims.

11. He was bound, led away, blinded and at their Feast brought forth; bound to a Pillar and mocked: but by that Pillar & pulling downe thereof, he destroyed more of his enemies at his death, then he did in his life.

12. His Brethren thereafter buried him.

13. The strength of *Samson* for a time lurked in the prison.

14. Notwithstand-

So was Christ by Iudas, for thirty pieces of money, and with a kisse & salutation was betrayed to the Priests, Scribes and Pharises, Math. 25.

So was Christ bound, ledde away, blinded with boud and speitle; and at last, at the Feast of the Passeouer, was nayled to the Crosse, and mocked at: but by that crucifying on the Crosse; he destroyed his enemies in a greater degree by his death, then euer they were in the time of his life, Luk. 23. 1. Cor. 15. 57.

So after Christs death, Ioseph of Arimathea and others of the godly buried him, ibid. vers. 50.

So did the power of Christs Deity in the grave.

So notwithstanding that Christ was watched in the
ing

ing that hee was watched in *Gaza*, that hee might not escape: yet when al were asleepe, he tooke off the gates of the Citie, and carried them away vnto the Mountaine with him.

grauē, that hee might not bee taken away: yet when all the Souldiers were asleepe, he gloriously arose, ouercomming so the power of death and the graue, and carrying the triumphant victory therof with him vnto heauen, Luk. 24.

The Disparitie.

Samson lost his former strength when hee was betrayed, and was apprehended, because he could not be able to resist: but so lost not Christ Iesus his powerfull strength when hee was betrayed, which hee did manifest, by his Word, asking, Whom seeke you? and saying, I am he: in making the Souldiers that came to take him, fall backward to the ground; and in that he said to *Peter*, that hee was able to command millions of Angels to assist him if he listed; so that willingly he offered himselfe, and was not violently taken. Also, *Samsons* Wife was taken from him, and giuen

uen to another: but the Spouse of Christ his Church, can no creature take from him, or giue out of his hand. The ouerthrow of his enemies, was his ouerthrow likewise, and as they dyed, so he dyed, but so it was not with Christ, for they only did bruse his heele: but he did break their head: they assaulted him onely violently: but he wounded them mortally, and ouercame.

46. *Samuel, 1. Sam. 1. compared.*

1. **S**amuel, or She-
mucl, appointed
or heard of God.

So was Christ appoin-
ted to bee the Saviour of
mankinde, and was heard
of the Lord in all things
he desired, Heb. 6.

2. Hee was in fa-
uour with God and
Man, 1. Sam. 2. 26.

So was Christ, and did
grow in both. Luk. 2. 52.

3. He was called of
God, and the Lord
manifested his will to
him, 1. Sam. 3. 4.

So was Christ called of
the Father, and had the
cleere and full manifesta-
tion of his will to declare
to mankinde, Iohn 8. 46.
Acts 7. 37.

4. Hee

4. Hee was borne by expectation of any, of the barren wombe of *Hanna*, & dedicate to the Lord, 1. *Sam.* 1.

5. Hee was Priest, Prophet, and Ruler in *Israel*, 1. *Sam.* 3. 4. 5, 7.

6. He was most diligent and faithfull in Gods worke, and of a most innocent life, 1. *Sam.* 7. 16. 12. 12.

7. He was vngratefully vsed of the people; who reiecting his *Gouernment*, craued another to bee a King, and to raigne ouer them, 1. *Sam.* 12.

So was Christ of the blessed wombe of a chaste *Virgin Mary*, and consecrate unto the Father, *Math.* 1.

So is Christ all these most truly in his Church, *Heb.* 9. *Ioh.* 18. *Ioh.* 8.

So was Christ Iesus in all these vncomparable and matchlesse.

Euens so was Christ of the *Iewes*, (his own People, who so faine he would haue gathered) who repudiating him likewise, professed that they had no King but *Cesar*, *Iohn* 19. 15.

M^o bellu^o The

The disparitie.

THe sonnes of *Samuel* were wicked, and walked not in his waies: but the children and sonnes of *Iesus Christ* are holy and sanctified, and tread in his footsteps, following his example of life. Hee deliuered the gouernment from him vnto wicked *Saul*: but so shall *Christ Iesus* deliuer vp his Kingdome to none, nor the Regiment of his Church, till all things be fulfilled, and the number of his Chosen accomplished.

47. *Dauid*, 1. *Sam.* 13, &c.

1. **D***Auid*, beloued, or a man according to Gods own heart, 1. *King.* 14. 8.

2. Hee was a Shepherd, 1. *Sam.* 17. 15.

3. Hee pulled the

So was Christ that truly welbeloued of God, in whom his soule was well content and pleased, Mat.

3. 17. *So is Christ the true Shepherd of our soules, 1. Pet.* 2.

So hath Christ powerfully deliuered his owne
Sheepe

Sheepe out of the
Lyons mouth, & the
Lambe out of the
Pawes of the Beare,
1. Sam. 17.

4. Hee was anoin-
ted to bee King and
Ruler of Israel, 1. Sa.
16.

5. Betweene the
time of his anointing,
and installing in the
possession of the king-
dome, many troubles
and persecutions in-
teruened.

6. Though he suf-
fered innocently: yet
hee was meeke and
mercifull to all his
persecuting enemies,
1. Sam. 24. &c.

Chosen Flocke out of the
power of Satan and dam-
nation, 1. Cor. 15. 57.

So is Christ with the
oyle of gladnes, to bee the
Ruler and King of his
Church Ier. 23. 5.

So betweene the anoin-
ting of Christ, with the
faulnes of the Spirit, and
his glorious installing in
the Kingdoms of the Fa-
ther, many afflictions and
persecutions, yea death it
selfe for our sakes inter-
uened likewise, Isai. 53.

So, though Christ suffered
causelessly, yet euer he of-
fered grace & mercy, and
prayed for his crucifiers,
Isai. 53. 12.

7. Hee was a Prophet also in Israel, *Math. 27. 35.*

8. He deliuered the Host of Israel from that great Goliath, whom he killed, albeit beeing little of account: and with his own sword he cut off his head, *1. Sam. 17.*

9. The Lord honoured him with many & great victories, *1. Sam. 18. 2. Sa. 21.*

10. Hee brought back the Arke againe *2. Sam. 6.*

Mat. 5. 6. &c. and hath reduced the Church from the spirituall captivity thereof fully, & from the obscurity of types, to the cleere beholding of the bright substance, establishing it in that estate for ever, Heb. 9.

11. Euen those that

So was Christ that great Prophet of his Church, Act. 7. 37. Ioh. 1

So hath Christ deliuered his Church, which none else could doe, from that fearefull Giant Satan, whom he hath overcome, albeit contemptible in the eyes of the world, and with his own machinations hath trod downe his head, Gen. 3. 15.

So likewise did he Christ Iesus ouer that old Serpēt, and all our spirituall enemies, 1. Cor. 15.

So hath Christ Iesus the truth that lay obscured by the false interpretation of the Scribes and Pharises,

*So one of Christs Disciples, Iudas, who did dis-
fate*

fate at his Table, rose
vp against him, *Psal.* *in the platter with him,*
betrayed him, Math. 26.
41. 9.

12. Last, in many
Prophetical speeches
hee typed Christ Ie-
sus, as, Thou wilt not
suffer thy Holy One to see corruption: and,
They parted my garments amongst them, &
on my vesture did cast Lots; My God, my
God, why hast thou forsaken me? and such
like many, as are quoted and set downe or-
derly in the Treatise following.

*All which, is competen-
cie of substantial truth, a-
grees properly to Christ
Iesus alone.*

The Disparitie.

David was a man of blood: but Christ Ie-
sus was meeke and peaccable. *David* for
that cause was not suffered to build the Tem-
ple: but Christ Iesus is the sole and onely
builder of his holy Church. His life was tain-
ted with sundry blots: but the life of Christ
was altogether spotlesse.

48. SALOMON.

1. **S**alomon, or She-
lomoh, peace-
able, the sonne of Da-
uid, greatly beloued
of God, 2. Sa. 12. 24.

Who receiued that Testimony frō heauen, that he was
the Lords Well beloued, in whom hee is well pleased,
Math. 3. 17.

2. Hee was very
wise and rich, yea, a-
boue all others ther-
in, 1. Kin. 3. & 4.

3. The Queene of
Shoba came to see Sa-
lomon from a farre, &
brought gifts vnto
him, 1. King. 10.

4. The fame of Sa-
lomons speeches and
doings spred a farre
off.

So was Christ peace-
able, yea, the Prince of
Peace it selfe, called also
the sonne of David, be-
cause he came of him ac-
cording to the flesh, and

So is Christ the very
wisedomē & full treasure
of the riches of the Fa-
ther, and matchlesse in
both, Col. 2. 3.

So came the Wise men
from the East to see Iesus,
and offered Gold, Myrrh,
& Incense to him, Mat. 2.

So did the fame of
Christ Iesus his doctrine
& miracles, Mat. 5. 31.

5. He

5. Hee built the Temple, and dedicate it to the Father, 1. King. 6.

He desired that all that should pray within the Temple, might be heard, 1. King. 8.

7. Hee appointed the seuerall Ministers and Office-bearers in the Temple.

So hath Christ built the Church, and consecrate it vnto his Father, Gal. 3. 7, 8.

So Christ intercedeth, that all that pray in his holy Church, as true members thereof, may be likewise heard, 1oh. 17.

So hath Christ established the seuerall ministeriall functions and offices, that should bee in his Church, 1. Cor. 12.

The disparitie.

Salomon did fall away in the end of his life from that sinceritie, especially in Gods worship, which hee had in the beginning, therefore procured a heauy punishment on his house after him: but Christ Iesus constantly perseuered vnto death, in that perfect obedience that hee yeelded alway to the Father, and therefore procured great blessings on his Church thereby for euer.

49. Salomons Temple, 1. King. 6. as it
was a type of Christs personall
body, Ioh. 2. 19.

1. **I**T was a most
glorious edifice,
1. King. 5, 6, 7. Chap-
ters.

2. It was stone
without, and gold
within.

3. It was full of
light through the ma-
ny windowes there-
in,

4. It was carued
round about vvith
Cherubims, Palmes
and Flowres,

So was the excellent
Fabricke of the immacu-
late body of Christ.

To shew the resplende nt
glory of diuine Maiestie,
lurking vvithin a humane
and humbled body, Esa. 9.

So our Saviour was full
of heauenly knowledge in
the Will of God, which he
reuealed so mankinde,
Ioh. 1.

To note the seruiceable
& ready attendaunce of the
holy Angels vpon the persō
of Christ, the Palme tree
signifying his triumphant
victory ouer his & our o-
nemies, & the Flowres his
heauenly, diuers, and flou-
rishing graces, Math. 4.

5. In

5. In the seauenth yeere, and Haruest moneth it was accomplished.

(but also that in the fulnes of time, to accomplish Gods Decree, hee should come and bee incarnate, Psal. 40.7.

6. The Temple was solemnly consecrate vnto the Lord.

7. There was pleasant Musicke vsed in the one,

8. In it was the Arke, where the glory of GOD did appeare, which glory did fill also the Temple.

9. It was seated on Mount Moriah, & in the midst of Ierusalem it did stand.

To shew not onely the perfectiō of his person (signified by that perfect number of seuen, and ripenesse of such a season as Har-

So was the person of Christ by perfect obediēce in life and death vnto his Father, ibid.

Which signified the heavenly harmony of diuine graces to the cōfort of his chosen, which should be in this other, Col. 2. 3.

So in Christ is the full treasure of all true wisdom, knowledge, & grace, and in whom the Godhead personally inhabited, and did replenish likewise this other, Col. 1. 19.

So Christ is on high placed, and in the midst of his Church is to bee found, Psal. 110.

10. It

10. It was not law-
full but in the Tem-
ple to offer sacrifice.

*So is not any spirituall
Sacrifice of ours, but in
Christ, and through him
acceptable, Heb. 7.*

11. Many presu-
med in the one, say-
ing, The Temple of
the Lord, The Tem-
ple of the Lord, yet
were destroyed.

*So many presume in the
verbal professiō of Christ,
that they beleene in him,
and are baptized in his
Name, yet shall be dam-
ned, Math. 7. 22.*

The Disparitie.

FORTY and six yeeres the Temple was in
building, after that the same had beene
destroyed, and cast downe by the Babylo-
nians: but within three dayes the Temple
of the body of Christ Iesus did arise, after
that the same had beene in a manner de-
stroyed, and crucified by the Iewes and Ro-
manes, *Ioh. 2. 19, 20, 21.*

50. *The Temple, as it was a type of Christs
mysticall body, the Church,
1. King. 6.*

1. **I**T was of hewne
polished stones
and costly.

*So is the mysticall body
of Christ of linely polished
stones, euen purged and re-
formed soules, costly and
precious in the Lords
sight, Col. 1. 18. Psal. 45.*

10.

2. In the building
of it there was no
noise heard.

*So in the building of the
church, the unity of truth,
and of the Spirit of loue is
hereby recommended, without iarring either in opini-
on, or affection. As also, in that the stones were fitted
for the worke, before they were brought to bee built
therein; it shewes, that before we can thinke, that we
are to be counted as stones ready to be builded in that
body and Temple of the Church, we must be fitted and
reformed likewise, Isa. 4. 3.*

3. There concurred
not onely to the
building thereof Sa-
lomon, and his ser-
uants: but also Hiram
of Tyrus, and the Si-

*To shew that in the
building of the Church,
few & Gentile should con-
curre: not only the Apo-
stles planting & founding
the same, but their succes-
sors, faithfull Pastors e-
donians,*

donians, that did hew the timber vnto it.

4. It was ouerlaid within with fine gold vpon the carued Cedars.

5. In the Temple were many windows, to make the house light.

6. In the Temple were seuerall degrees of Galleries or Lofts, each one aboue another, and larger each then other.

7. The walles were carued round about,

uery where watering it, and building on their ground, 1. Cor. 13.

To shew the beauty of the Church, adorned with diuers gifts, to be inward, pure and precious, though vnseene, and not perceined of the world, Psal. 45.

So in the Church is the dispensation of many and diuers graces, to make the same bright and glorious, 1. Cor. 12. 4.

To shew the seuerall roomes and places, which God hath appointed in his Church: some higher, some lower; Apostles, Euangelists, Doctors, Pastors and Elders, &c. the same also being signified, by the diuersitie of Officers appointed in the Temple, *ibid.*

To note the protection of the Church of God, by the ministry of Angels, with

with Cherubims,
Palme-Trees, and
Flowers.

8. In the seventh
yeere, and in the har-
uest moneth, it was
finished.

9. Salomon conse-
crate the Temple
vnto the Lord.

10. The Musicke
that was vsed in the
one,

11. In it was the
Arke of the Testi-
monie.

12. The glory of
the Lord filled the
Temple.

(the outwardly vnseene)
and the peaceable victori-
ous flourishing under the
same, Heb. 1.

So in the fulnes of time,
when the great Haruest
shall be the number of the
Elect being accomplished,
then shall the Church bee

wholly in a triumphant cōpany consummate, Re. 21. 22

So hath Christ, (that
true Prince of Peace) his
Church vnto his Father,
Ioh. 17.

Did signifie the ioy of
the faithfull in the other,
Esa. 4. 2.

So in the Church is the
Word of God, & couenant
of Grace, born by the Le-
uites of Christs true Pa-
stors, in the preaching &
publishing of the same.

So doth the glorious pre-
sence of God fill euery
other, beeing amongst his
Chosen till the end of the
world, Ioh. 14.

13. The

13. The Lord promised to hallow this House, and that his eyes and heart, if his people obeyed him, should bee there perpetually.

14. In the Porch thereof were set two Pillars of Brasse, *Jachin* and *Boaz*, or stabilitie and strength, with Lillies & Pomegranates carried vpon them.

So will the Lord sanctifie his Church, and if we obey him constantly, his eye of mercy, and heart of compassion will be vpon vs eternally, 1. Cor. 1.30.

Noting thereby the stabilitie and strength of Christs Church through him, who is as a double Pillar vnto the same; or the two Sacraments of the Church, whereby our faith is strengthened and confirmed vnto holinesse, and fruitfulness in good works, 1am. 2.

The Disparitie.

THe stones of the Temple were dead and senselesse: but the members of the Church of God, are sensible & liuely stones. They were polished and hewne by the hand of man, but these are reformed & sanctified by

by the Spirit of Grace. The Temple was vtterly destroyed and burnt by the enemies of Israel: but the true Church of God can neuer be so ouerthrowne: yea, the very gates of hell shall not preuaile against it.

Note that some things here are rather for conueniencie of case compared, then any typicall signification is in them sought, as hath beene said in the Epistle hitherto.

Elisha compared.

1. **E**lisha, the health of God.

So is Christ the health and saluation of God truly to all sick & lost soules, Math. 9. 12.

2. Hee succeeded Eliab, who anointed him to bee after him, 1. Kin. 19. 16.

So Christ succeeded the Baptist (that second Eliah) who baptized him, to come after him likewise, with the baptisme of the fire & Spirit to baptize, Luk. 3.

3. He receiued the double of the Spirit of Eliab, 2. Kin. 2. 9.

So, Christ got not only the double, but the full measure of the Spirit which Iohn had, and that without measure, Ioh. 1. 14.

4. He

4. He cured Naa-
man of his Leprosie,
hee raised the dead,
healed the waters
that were poysoned,
with few loaves mira-
culously hee fed ma-
ny, &c. and did ma-
ny such miracles, 2.
Kin. 5. & 2. & 4.

5. Elisha had an
vntrue and couerous
Gehezi that serued
him, who therefore
was fearfully puni-
shed, 2. King. 5.

6. Elisha was called
the Chariot & Horse-
men of Israel, 2. King.
13.

7. He diuided the
waters of Iordan with

So Christ doth cure our
spirituall Leprosie by the
bathing of his blood, and
tempers the waters of af-
fliction to vs, fed likewise
many thousands with few
loaves, raised the dead, &
daily raiseth dead soules
by the quickening of his
grace, and did far many
and greater miracles and
wonders.

So Christ had a false
and couerous Iudas, who
followed him, who there-
fore also fearefully peri-
shed, Math. 26.

So Christ is the Cha-
riot whereby we are car-
ried vnto heauen, and the
sure defence and safegard
of his chosen, against all
their enemies, Zech. 14.
12.

So hath Christ made a
safe way through death by
his

his Cloake, 2. King. 2. 14.

8. They that mocked *Elisha*, were fearfully deuoured, 2. King. 2. 23.

9. No thing so secret could be hid from *Elisha*, 2. King. 6. 8. & 32.

10. A dead body beeing cast into the Sepulchre of *Elisha*, touching his bones is raised againe, 2. King. 13. 21.

His Crosse, Heb. 9. Psal. 23.

So shall all those that mock Christ *Iesus* or his Messengers, iustly be destroyed, 2. Thes. 2. 10.

So no secret thought of the very heart, can be hid from Christ, Mat. 9. 4.

So are our dead soules quickned and raised heere by the touch of Christ by faith, and so shal our dead bodies also bee raised from the graue hereafter by the vertue of his Resurrectiō, who was laid in the graue likewise, Rom. 4. 25.

The disparitie.

Elisha was of a seuerer Spirit, as appeares in the example of the children who mocked him, and of his seruant *Gehezi*, &c. but Christ was of a most milde and meeke Spirit,

rit, as is euidently to bee seene in his patient sufferings of all iniuries vvithout reuenge; yea, he kissed the mouth of him that betraied him, & cured the eare of *Malchus* who came out against him.

52. Daniel, compared.

1. **D**aniel, the iudgement of God.

So is Christ the iudgement and wisdom of the Father, Ioh. 1.

2. Hee was an excellent opener of secrets, *Dan. 2. 5.*

So was Christ that matchlesse manifestor of heavenly and hid mysteries, ibid. and Ioh. 8.

3. Hee was made one of the three Rulers of the whole Kingdome, *Dan. 5. 29*

So is Christ, with the Father and Holy Ghost, one of the Rulers of all the Kingdome of Heauen and of earth, with all things that therein are, Ioh. 3. 35

4. Hee was preferred by the King, to be aboue all the other Rulers in the whole Realme, *Dan. 6. 3.*

So Christ is by the Father advanced aboue all powers aboue or below, whatsoener, Psal. 110.

5. Hee

5. Hee was enuied, innocently accused, taken, condemned, and cast into the Lyons den, *Dan. 6.*

6. The Lyons had no power to deuoure him: wherefore hee came safely frō them againe.

7. His enemies were cast in, next to his deliury, and were by the Lyons speedily destroyed.

8. Hee destroyed *Bel*, and the Dragon, and overthrew Idolatrie, *Dan. 13.*

So was Christ Iesus likewise enuied causelessly, accused innocently, taken wrongfully, condemned vniustly, and put to death cruelly.

So neither hath death power to destroy Christ, nor the graue power to detain him, but gloriously he rose againe from both, *Psal. 16. Luke 24.*

So were the Iewes after Christs Ascension, by the merciles Romans cruelly deuoured, yea, death and the graue by Christs Resurrection were swallowed up in victorie, *Hosea 13. Dan 9.*

So hath Christ ouercome sinne and the Serpent, and by the preaching of his Truth, abrogate Heathenish idolatrous worship, *Gen. 3. 15.*

53. IONAH.

1. **I**onah, a Doue in name.

So was Christ the same in nature, (to wit) meeke and humble, Esa. 53.

2. Hee was the Lords Prophet.

So was Christ Iesus the same, Ioh. 8.

3. For the safety of the rest in the Ship, he was cast into the Sea to drowne.

So for the safety of mankind, Christ was sent into the world to dye, Ephes. 1. 10.

4. Hee was three dayes, & three nights in the Whales belly, yet at last came forth, *Jonah* 2. 10.

So was Christ three dayes and three nights in the bowels of the earth, yet at last arose, Mat. 12. 40.

54. Iehoshua, Zech. 3. 3. to 6.

1. **I**ehoshua, a Saviour, or the salvation of the Lord.

So is Iesus the same both in name, and in effect.

2. Hee was the Lords high Priest.

So is Iesus the High Priest of GOD unto his chosen Church, Heb. 7.

3. He

3. Hee stood vp as a Mediatour for his people.

So doth Christ for ever for his Church, Heb. 8.

4. Satan resisted him, but altogether in vaine, for hee was rebuked.

So tempted he Christ, but in vaine likewise: for he was overcome; and resisted him in his function by the Scribes and Pharises, but preuailed not, Mat. 4.

5. Iehoshua was cloathed at first with filthy garments, but thereafter they were taken away, & glorious garmets were giuen vnto him: signifying the taking away of his sins, and couerture of him by the righteousness of Iesus Christ.

So was Christ Iesus himselfe at first cloathed with ignominie the base rags of our nature, and shape of a seruant, wherein he did suffer, hauing also the filthy garmēt of our sins put vpon him by imputation, but after this his humiliation, he was brought to exaltation, and cloathed not onely with perfect righteousness, but with that glory that he had with the Father, before the beginning of the world, Psal. 110.

6. A Diademe was

So was a Diademe of glory set vpon the head of likewise

likewise set vpon the
head of *Iehoshua*.

*Iesus, to shew him thereby
to bee not onely the High
Priest, but Prince of his
people, Zech. 14. 9.*

§§. *Zerubbabel*, Haggai 1. & 2.

1. **Z**erubbabel, a
stranger in *Ba-
bel*, or alien from con-
fusion.

*So was Christ a stran-
ger in this wicked world,
his proper seat being the
heauens, & an alien from
sinne; and eternall confu-
sion, the wages thereof.*

2. Hee is called the
Elect one of God in
a speciall manner,
Hag. 2. 24.

*So is Christ Iesus the
same most truely and pro-
perly.*

3. The Lord pro-
miseth to make him
as a Signet: signifying
thereby, that his dig-
nitie and glory should be most excellent.

*Which onely & fully is
accomplished in Christ.*

4. He was a Prince
of his people.

*So is Christ the onely
Prince of his chosen.*

5. He was appoin-
ted by God to build
the materiall temple.

*So was Christ Iesus to
build the spiritual Tēple.*

6. That

6. That which he built, was as nothing in outward shew, in comparison of the first Temple: but yet it was more glorious inwardly, in respect of the Lords filling it with his presence, & giuing of his peace therein, *Hag. 2. 4, 3. & 10.*

7. All nations, and the desire of all nations shall be moued to come to this Temple of the Lord, *Hag. 2. 8.*

So the Church which Christ hath built, is as nothing in outward glorious shew, being base and contemptible in this world, but (like the Kings daughter) she is al glorious within, by the spirituall presence of her Builder, her Head, & Husband Iesus, who with his presēce gines her also his peace, which the world can neither gine, receiue, nor take away from her.

Fore-prophecyng so, that accomplishmēt in the conuersion of the Gentiles, to the cleere Faith, and true Church of Iesus.

FINIS.

THE
HARMONY
OF ALL THE
PROPHETS:

BREATHING WITH
one mouth the myserie of CHRISTS
comming: and of that Redemption
which by his death he was
to accomplish:

To confirme the CHRISTIAN; and
conuince the IEW.

By W. GVILD, Minister of Gods
Word, at King-Edward in Scotland.

The command, I O H N 5. 39.
*Search the Scriptures: for in them ye thinke to haue eternall
life, and they are they that testifie of me.*

L O N D O N,
Printed by G. Purslowe, for I. Budge; and are
to be sold at his shop in Pauls Churchyard
at the signe of the Greene Dragon.

1623.

THE
HARMONY
OF ALL THE

PROPHETS:

PREPARED WITH

care and diligence by the
author of the
which by his death he was
in a complete

and
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of the
which is the

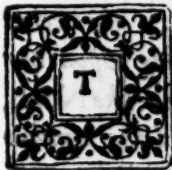
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TO
THE REVE-
REND AND RIGHT
Worshipfull, D. YOUNG,
Deane of *Winchester*.

Right Worshipfull,



*He Lord, who
is the God of
order, abbor-
ring confusi-
on, hath by de-
grees of light, from time to
time manifested that hid trea-
sure of his mercy, and our com-
fort,*

The Epistle

fort, fore-shaddowing first by Types, then fore-shewing by Prophecies, and at last pointing more cleerely and particularly at that Lambe of God, by the Baptist his fore-runner. So that each age and manner of Reuelation hath had still the cleerer Demonstration of the Messiah, who was approaching: Euen as the earth more and more is illuminate, the neerer the Sunnes arising upon our Horison is at hand: like Noah, who first opened the window of the Arke wherein hee was, then remooued the couering thereof, and at last stept forth himselfe. This is the Ladder
which

Dedicatorie.

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which Iacob saw comming
thus downe from Heauen, by
the seuerall degrees of cleerer
and neerer manifestation; and
the Starry fore-guiding light,
leading at last to the place
where the Babe was, but there
standing and vanishing with-
out further progresse.

So that it is a maruell how
that the Vaile so long should be
upon the eyes of Israel, or the
Kall of induration upon the
heart of Iudah; but that euen
when hee came, marking euery
plain Prophecie, that was fore-
told of him, and seeing the ful-
filling of the same in his Per-
son, they might haue knowne
their King. He-

The Epistle

Herod conuocates all the Ecclesiasticall sort, and asks where he should be borne; and they answer, At Bethleem: For so it is written: there they saw his Humilitie at his first entrance into the world: and why then trusted they not likewise their owne quotation, and embraced their Lord?

Let them peruse in like manner, the rest of these Prophecies that are spoken of him, (according to the particulars of the Treatise following) and (laying aside their stiffe neckednes, of old upbraided vnto them) truely apply, and they shall be forced to come to that
con-

Dedicatorie.

conclusion of Apollos, that it, act. 8. 21.
is evident by Scripture, That
Iesus is that Christ, all those
things spoken of the Messiah,
agreeing to him alone, and be-
ing applyable to no other be-
sides.

The humble abasement of
this lowly Lord, comming in
the shape of a Seruant, and dy-
ing so ignominious a death for
mankind, being the cause of
this stumbling of theirs, they
expecting a worldly glorious
King, and a corporall Delive-
rance. Therefore *Isaiah*, fore-Isaiah 53.
seeing their incredulity for this
cause, cryes out, Who will
beleecue our report? or to
whom

The Epistle

.71.8. *whom is the arme of the*

Luke 2.34.

Lord reuealed? And holy Si-
moon pronounceth him to bee
appointed for the rising & fall
of many in Israel, and for a
signe which should bee spoken
against; the wise Economie of
the Lords grace being herein
manifested, that by the reiecti-
on for a time, the fulnesse of the
Gentiles might bee accompli-
shed, all men might taste of
grace, & the ends of the earth
might be his Sonnes possession.

Psal. 2.

But would they enter within
the Vaile, and behold what glo-
ry of the Holiest is vnder the
base outward couering of the
Arke, and by a holy considera-
tion

Dedicatorie.

tion digge within the earth of
his humanitie, and they should
finde the glorious Pearle and
treasure of the incomprehen-
sible Deity, manifesting it selfe
in his life, in matchlesse mi-
racles, possible onely to that
nature to performe; so that the
simple people are forced to
confesse, that none could doe
such things, except God were
with him, discovering it selfe
also in his death by fearesfull
ponderers: so that the Centuri-
on proclaimes, Of a surety he
was the Sonne of God: and
after his glorious Resurrecti-
on and Ascension, notwithstanding
the mightiest oppositi-

The Epistle

on of the world, and Prince thereof, by strait Lawes, close imprisonments, cruel torments, farre exilements, and sundry sorts of death; yet this crucified Iesus, by a few Fishermen, whom he made Fishers of men, subdued the world in short space to himselfe, making Emperours to lay downe their crownes at his feet, who was crowned with Thornes, their Scepters to sway to the advancement of his Kingdome, in whose hand a Reed, for a Scepter, was sometimes mockingly put; their Empires, Oracles, Idols, and former Heathenish worship, like Dragon
falns

Dedicatorie

faune before the Arke, lying
ouerthrowne, stricken dumbe,
broken in pieces, and (as Sisc-
ra before Iael) prostrate at
the foot of his Crosse, by igno-
rance (as the world accounted)
subduing learning; by simplici-
tie, wisdom; by humilitie,
pride; by weakenesse, power;
by meekenesse, cruelty; by suffe-
ring, obtaining victory; and
by shame, attaining to glory,
the most glorious, and most
mighty Kingdomes which we
see, being but small pieces of
their Conquests, and Menu-
ments of their Trophe.

What a death then is this,
that hath done such things as

The Epistle

all the thing could not doe?
What matchlesse power is this
that hath wrought such incre-
dible things by weaknesse, by
contempt, by the folly of prea-
ching? What base meanes is
this to bring down highest Po-
wers, Principalities, Thrones
and Dominions? And how
comes it to passe, that these con-
querours at last glorie to dye
for him, who dyed such a cur-
sed, and shamefull death, but
that they know hee liueth and
raigneth for euer? and thereby
they (hauing liued beere by
grace in him, and dyed wit-
nessing for him) should bee
brought to liue and reigne in
glorie

Dedicatorie.

glory eternally with him?

But our hope (according to the promise) is, that the Vaile at last will be taken from their eyes, and Iapheth and Sem shall be found in one Tent : the Lord will powre upon the House of Dauid, and upon Zech 12. 10. the Inhabitants of Ierusalem, the Spirit of grace and of compassion, and they shall looke on him whom they haue pierced.

These paines, Sir, that I haue taken herein, I haue dedicate to your Name, as a testimony of my more then deserved duty and affection to you, which I shall thinke my selfe euer bound to owe,

The Epistle

for your manifold courtesies,
whereof at your last beeing in
your owne native Countrey, I
had sufficient prooffe; espe-
cially, not onely in that ac-
cesse of LEVI to his Sa-
cred MAIESTIE, by your
meanes, and your vndermerited
speeches there-aneant: but
likewise in that Royall gra-
cing of the same which there-
after ensued, and of the Au-
thor (though unworthy)
thereof. The experience there-
fore of your modest, humane,
and most gentle inclination,
assures mee at this time, of
your owne courted and kind
acceptation of this harmoni-
call

Dedicatorie.

call consent, (in making the
Old Testament (as it were)
by the hand to lead in the
New ; and the Trumpet of the
Prophets to sound the newes
of the Gospell) without the
needing many (if any) words,
earnestly to sute the same. Re-
ceiue therefore, Sir, from an
affectionate heart, and duti-
full hand, this small Pledge of
gratitude and remembrance,
and what weakenesse or defect
is therein, let your better a-
bilitie and learned iudgement
couer, support, and supply the
same. Whereunto remitting
and recommending it : Be-
seeching God to multiply vpon

The Epistle

you the growth of his Grace,
and sensible blessing, and that
with our Master Iesus, you
may dayly grow more & more
in fauour both with God and
Man.

Your Worships in all

sincere and dutifull

affection in the Lord,

WILLIAM GUILD



THE HARMONY OF ALL THE PRO- PHETS.

1. His Fore-runner, the BAPTIST.



BEHOLD, I will
send my Messen-
ger, and he shall
prepare the way
before me, &c.

Malachy 3.1

A Voice cryeth
in the Wildernesse, Prepare you
the way of the Lord, make strait
in the desert a path for our God.

Isaiah 40. 3.

Every valley shall be exalted,
and

Vers 4.

and euery Mountaine shall bee made low, and the crooked shall be streight, and the rough places plaine.

Verse 5.

And the glory of the Lord shall be reuealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it.

Zacharias,
Luke 1. 76.

And thou, Babe, shalt be called the Prophet of the most High : for thou shalt goe before the face of the Lord, to prepare his waies,

Verse 77.

And to giue knowledge of Saluation vnto his people, by the remission of their sinnes :

Verse 78.

Through the tender mercy of our God, wherby the day-spring from on high hath visited vs.

Verse 79.

To giue light to them that sit in darknes, & in the shaddow of death : and to guide our feet into the way of peace.

Malachy 4. 5.

Behold, I will send you *Elias* the Prophet, before the coming

ming of the great and fearefull
Day of the Lord,

And he shall turne the heart of *Vers 6.*
the Fathers to the Children, and
the heart of the children to their
fathers: lest I come and smite the
earth with cursing.

And if ye will receiue it, *Iohn Math. 11. 14.*
is that *Elias* (saith Christ) which
was to come.

2. *His owne comming or birth.*

THere shall come a Starre of *Balaam,*
Jacob: and a Scepter shall arise of *Israel*, that shall smite the
coasts of *Moab*, and destroy the
sonnes of *Sheth*. *Numb. 24. 17.*

O *Zion*, that bringest good ti- *Isaiah 40. 9.*
dings, get thee vp into the high
Mountaines: O *Ierusalem*, that
bringest good tydings, lift vp thy
voice with strength, lift it vp, be
not afraid; Say to the Cities
of

of Iudah, Behold your G O D.

Vers 10.

Behold, the Lord God will come with power, and his arme shall rule for him : behold, his reward is with him, and his worke is before him.

Chap. 38. 16.

Therefore thus saith the Lord God, Behold, I will lay in Sion a Stone, a tryed Stone, a precious Corner Stone, a sure foundation, he that beleeueth, shall not make haste.

Chap. 9. 6.

For vnto Vs a Child is Borne, and vnto Vs a Sonne is Gluen, and the gouernment is vpon his shoulder : and hee shall call his Name Wonderfull, Counsellor, the Mighty God, the Euerlasting Father, the Prince of Peace, the increase of his gouernment and peace shall haue no end.

Chap. 41. 27.

I will giue vnto Ierusalem one that shall bring good tidings vnto it.

And

of all the Prophets.

9

And their noble Ruler shal be *Ierem. 30. 21.*
of themselves, and their Gouver-
nour shal proceed from the midst
of them : and I will cause him to
draw neere & approach vnto me.
For who is this that directeth his
heart to come vnto me (saith the
Lord?)

In those daies, and at that time *Chap. 33. 15.*
will I cause the Branch of Right-
teousnes to grow vp vnto *David*;
and he shall execute Iudgement
and Righteousnes in the Land.

Behold I will bring forth the *Zech. 3. 8.*
Branch my Seruant.

For lo, the Stone that I haue *Vers. 9.*
laid before *Iehoshua*, vpon that one
Stone there shall be seuen eyes :
Behold, I wil cut out the grauing
thereof, saith the Lord of Hosts.
& I will take away the iniquitie
of the Land in one day.

In that day there shall bee a *Chap. 13. 1.*
fountaine opened to the House
of

of *Dauid*, and to the inhabitants of *Ierusalem*, for sinne and for vncleannesse.

Malas. 3. 1.

And the Lord whom ye seeke, shall speedily come to his Temple; euen the Messenger of the Couenant whom ye desire: Behold, hee shall come, saith the Lord of Hosts.

Verse 2.

But who may abide the day of his comming? and who shall endure when he appeareth? For he is like a purging fire, and like Fullers Sope.

Verse 3.

And he shall sit downe to try and fine the siluer: he shall euen fine the sonnes of *Leui*, and purifie them as gold and siluer, that they may bring offrings vnto the Lord in Righteousnesse.

Isaiah 59. 20.

And the Redeemer shall come vnto *Zion*; and vnto them that turne frō Iniquitie in *Iacob*, saith the Lord.

3. The time of his comming,
or Birth.

THe Scepter shall not depart *Jacob,*
from *Judah*, nor a Law-giver *Gen. 49. 10.*
from betweene his feete; vntill
Shiloh come: and the people shall
be gathered vnto him.

Now assemble thy garisons; *Micah 5. 1.*
O Daughter of Garisons (*Jerusa-*
lem) he hath laid siege against vs;
they shall smite the Iudge of *Is-*
rael with a Rod vpon the cheek.
And thou *Bethleem Ephrathah*, *Vase 2.*
&c. out of thee shall hee (*when*)
come forth vnto me, that shall be
the Ruler in *Israel*.

And there shall be a day (it is *See Zacharie*
knowne to the Lord) neither day *14. 7. 8.*
nor night, but about the euening
time it shall be light (that is, there
shal be a gloomy time of trouble
and subiection: in the end wher-
of

of God shall send spirituall comfort to the Iewes.)

Vase 8.

And in that day shall there waters of Life goe out from *Ierusalem*, halfe of the toward the East Sea, and halfe of them toward the vitermost Sea, and shall bee both in Summer and Winter.

Dan. 9. 24.

Seuenty Weekes (which was 490. yeeres till Christs coming) are determined vpon thy people, & vpon the holy Citie, to finish the wickednesse, and to scale vp the Citie, and to reuile the Iniquitie, & to bring in euerlasting righteousness, and to scale vp the Vision and Prophecie, and to anoint the most Holy.

Vase 25.

Know therefore and understand, that from the going forth of the commandement to bring againe the people, and to build *Ierusalem*, vnto *Messiah* the Prince, shall be seven weekes, and threescore

score and two weekes, & the street shall bee built againe, and the wall in a troublesome time.

See the Marginall note of the Bible, which explains this count.

4. *The place of his Birth, and of what Tribe he should be of.*

ANd thou, *Bethleem-Ephrathah*, *Micah 5.2*
art little to bee amongst the thousands of *Judah*: yet out of thee shall he come forth vnto mee, that shall bee the Ruler in *Israel*, whose goings forth haue bin from the beginning, and from euerlasting.

And hee shall stand and feede in *Vest 4.*
the strength of the Lord, and in the Maiesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world: And hee shall be our peace.

5. *Of what Family or Stocke
he should be of.*

Isaiah 11.1.

BVt there shall come a Rod forth
of the Stocke of *Ishai*: and a
Graffe shall grow out of his Rootes.

Verse 2.

And the Spirit of the Lord shall
rest vpon him, &c.

Verse 10.

And in that day the Roote of *Ishai*, which shall stand vp as a signe
vnto the people: the Nations shall
seeke vnto it, and his rest shall bee
glorious.

Ier. 33.15.

In those dayes, and at that time,
will I cause the Branch of Righte-
ousnes to grow vp vnto *David*: and
hee shall execute Iudgement and
Righteousnes in the Land.

6. *Who should be his Mother.*

Isaiah 7.14.

BEhold, a Uirgin shall conceiue
and beare a Sonne, and she shall
call his name *Immanuel*: Butter and
Honey shall hee cate, till hee haue
know-

knowledge to refuse the euill, and
choose the good.

For the Lord hath created a new *Ier. 31. 21.*
thing in the earth: A Woman shall
compassse a Man.

7. He is presented to the Lord, and
circumcised; as it is written.

EVery man-childe that first open- *Leu. 12. 3.*
eth the wombe, shall be holy to
the Lord. And in the eighth day
the fore-skinne of the childes flesh
shall be circumcised. *6. 3.*

8. Hee is carried to Egypt after his
Birth, that it might be fulfilled,

OVt of Egypt haue I called my *Hos. 11. 1.*
Sonne.

9. A great slaughter of the Bethlee-
mite children ensueth thereafter;
wherby this Propheisie was fulfilled.

IN Rhama was a voice heard, *Ier. 31. 15.*
mourning and weeping, & great
how-

howling; *Rachel* weeping for her children, and would not bee comforted, because they were not.

10. *After his returne, he is brought and abides in Nazareth: that it might bee fulfilled which was spoken by the Prophets,*

Judg. 13. 5
Being ty-
ped there,
by *Sampson*.
Mat. 2. 23.
Isai. 40. 9.

THAT he should be called a Nazarite.

11. *He should be God.*

O Zion, that bringest good tidings, &c. say to the Cities of *Judah*, Behold your God.

Chap. 9. 6.

For vnto vs a child is borne, and vnto vs a Sonne is giuen, and his *Gouernment* is vpon his shoulder: and hee shall call his Name, *Wonderfull, Councillor, The mighty God, &c.*

Chap. 35. 4.

Say to them that are fearfull, Be strong, feare not, behold, your God cometh with vengeance; euen God with

with a recompence, hee will come
and *saue* you.

Then shall the eyes of the blind *Vase 5.*
be lightened, and the eares of the
deafe be opened.

And in that day shall men say, *chap. 5. 9*
Lo, this is our God; we haue wai-
ted for him, and he will *saue* vs.

12. He should be man.

THe [Seed] of the Woman shal *Gen. 3. 15.*
bruise downe the head of the
Serpent.

In thee, and in [thy Seed] shal all *18. 30. 21.*
the Families of the earth be blessed. *26. 4. 28. 4.*

I will raise them vp a Prophet fro *Deut. 18. 18*
amongst their Brethren [like vnto
thee] and will put my words in his
mouth, and hee shall speake vnto
them all that I command him: and
whosocuer will not hearken to my
words, which he shall speake in my
name, I will require it of him.

And their noble Ruler shall bee *chap. 12. 3*

of themselves, and their Gouernour shall proceede from the midst of them.

Isaiah 53.3 He is a man full of sorrowes, and hath experience of infirmities.

13. *Hee should bee both united in one Person.*

Isaiah 7.14 **A**ND they shall call him Immanuel: which is by Interpretation, God with vs.

14. *The Spirit of God should rest vpon him: as was visibly seene in his Baptisme.*

Isaiah 42.1. **B**Ehold, my Seruant, I will stay vpon him [mine Elect, in whom my soule delighteth] I haue put my Spirit vpon him, he shall bring forth Iudgement to the Gentiles.

Chap. II. 3. And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding: the Spirit of counsell & strength: the Spi-

rit

rit of knowledge, and of the feare
of the Lord :

And shall make him prudent in *Verse 3.*
the feare of the Lord : for hee shall
not iudge after the sight of his eyes;
neither reprove by the hearing of
his eares.

But with righteousnesse shall he *Verse 4.*
iudge the poore, and with equity
shall hee reprove for the meeke of
the earth : and hee shall smite the
earth with the rod of his mouth,
and with the breath of his lips shall
he slay the wicked.

And iustice shall be the girdle of *Verses.*
his loynes, and faithfulness the gir-
dle of his reynes.

15. His name should bee **I E S V S**
C H R I S T, or a Saviour anoin-
ted by God: and to what end his
coming and annoynting should be

Isai. 60. 16.

Is. 45. 21.

AND thou shalt know, that I the Lord am thy *Saviour*, and thy *Redeemer*, the mighty one of *Jacob*.

Chap. 43.

I, euen I am the Lord, and besides me, there is no other *Saviour*.

Chap. 61. 1.

The Spirit of the Lord is vpon me; therefore hath the Lord *anointed* me: he hath sent me to preach good tydings to the poore, to bind vp the broken-hearted, to preach libertie to the captiues, & to them that are bound, the opening of the prison.

Verse 2.

To preach the acceptable yeere of the Lord, & the day of vengeance of our God, to comfort all that mourne.

Verse 3:

To appoint vnto them that mourne in *Zion*, & to giue vnto the beauty for ashes; the oyle of ioy for mourning; the garment of gladnes, for the spirit of heauines; that they might be called The Trees of righteousness, The planting of the Lord, that he might be glorified.

I the Lord haue called thee in ^{Chap. 42. 6.} righteousnesse, and will hold thy hand, and I will keepe thee, & giue thee for a Couenant of the people, and for a light of the Gentiles.

That thou maist open the eyes of ^{Vers 7.} the blinde, and bring out the prisoners from the prison: & them that sit in darknes, out of the prison house.

The Kings of the earth band ^{Psal. 124.} themselves, and the Princes are assembled together against the Lord, and against his Christ.

Thou louest righteousnesse, and ^{Psal. 45. 7.} hatest wickednesse: because God, euen thy God hath anoynted thee with the oyle of gladnes aboue thy fellowes.

Then the Angell said vnto her, ^{Luke 1. 30.} Feare not, *Mary*, for thou hast found fauour with God. For loe, thou shalt conceiue in thy wombe, ^{Sec Efdm.} and beare a Son, and shalt call his ^{7. 28, 29.} name *Iesus*.

16. *His Kingly Office, and administration thereof.*

Day 9.7.

HE shal sit on the Throne of Dauid, & vpon his Kingdome to order it; & to stabliss it with indgement & with iustice, from henceforth, euen for euer: the zeale of the Lord of Hosts will performe this.

Chap. II. 4.

2. Power.

With righteousnes shall he iudge the poore, and with equity shall he reprove for the meeke of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

Verse 5.

And Iustice shall be the girdle of his loynes, and faithfulnessse the girdle of his reynes.

Verse 6:

3. Peace
or meeke-
nesse.

The Wolfe also shal dwell with the Lambe, & the Leopard shal lye with the Kid: & the Calse, and the Lyon & the fat Beast together; and a little child shall lead them, &c.

Then

Then shall none hurt nor destroy *Vers 9.*
in all the Fountaine of my Holinessse, For the earth shall bee full 4. Plenty.
of the knowledge of the Lord, as
the waters that couer the Sea.

Behold, the dayes come (saith the *1er. 33. 5*
Lord) that I will raise vnto *Dauid*
a righteous Branch: & a King shall
reigne & prosper, and shall execute
Iudgement and iustice in the earth.

In his dayes *Iudah* shall be 5. saued, *Vers 6.*
and *Israel* shall dwell 6. safely: and 5. Grace.
this is the name whereby they shall 6. Tran-
call him, *The Lord our 7 Righteousnes* 7. Righte-
ousnesse. *Luke 1. 32.*

He shall be great, and he shall be
called, *The Sonne of the most High*:
and the Lord shall giue vnto him
the Throne of his father *Dauid*.

And hee shall reigne ouer the *Vers 33.*
House of *Iacob* for ever, and of his
Kingdome shall be no end.

For, behold, I gaue him for a wit- *Isai. 55. 4.*
nesse (saith the Lord) to the people:
for a Prince and a Master vnto the
people.

17. *His Priestly Office. What sacrifice hee should offer; and for whom hee should pray.*

Isa. 53. 10 **Y**Et the Lord would breake him, and make him subject to infirmities.

h His Oblation.

When hee shall make his soule an offering for sinne, hee shall see his seed, and prolong his daies: and the will of the Lord shall prosper in his hand.

Vase 12.

Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he hath powred out his soule vnto death: and hee was counted with the Transgressors, and bare the sinnes of many; and hee prayed for the trespassers.

h His intercession.

18. *His Prophetickall Office, and Pastorall function, abrogating ignorance, and restoring light, &c.*

Ho

HE hath sent me to preach good tidings vnto the poore, to bind vp the broken-hearted, to preach libertie to the captiues; and to them that are bound, the opening of the prison.

To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne.

Then shall the eyes of the blind be lightened, and the eares of the deafe be opened.

And he wil destroy in his Mountaine, the couering, that couereth all people: and the vaile that is spread vpon all Nations.

Moreover the light of the Moone shall bee as the light of the Sunne; and the light of the Sunne shall bee seuen-fold, and like the light of seuen dayes, in the day that the Lord shall binde vp the breach of his

his people, and heale the stroke of
their wound.

Dent. 18. 15. The Lord thy God (saith *Moses*
to *Israel*) will raise vp vnto thee a
Prophet like vnto me, from among
yee, even of thy brethren, vnto him
ye shall hearken.

Isa. 40. 11. Hee shall feede his Flocke like a
Shepherd, hee shall gather the
Lambes with his arme, & carry the
in his bosome, and shall guide them
with yong.

Ezek. 34. 23. And I wil set vp a *Shepherd* ouer
them, and he shall feed them, such
my seruant *David* (meaning *Christ*,
of whom *David* was a Figure) hee
Hosea 3. 5. shall feed them, and hee shall bee
their *Shepherd*.

Isa. 49. 8. Thus saith the Lord, In an accep-
table time haue I heard thee, and
in a day of saluation haue I helped
thee: and I will preserue thee, and
giue thee for a Covenant of the
people, that thou maist raise vp the
earth,

earth, and obtaine the inheritance
of the desolate heritages.

That thou maist say to the priso- *Vase 9.*
ners, Goe forth, and to them that
are in darknesse, Shew your selues:
they shall feede in the wayes, and
their pastures shall be in all the tops
of the Hills.

They shall not bee hungry, ney- *Vase 10.*
ther shall they bee thirslie, neither
shall the heate smite them, nor the
Sun: for he that hath compassion on
them, shall leade them; euen to the
springs of waters shall hee drue
them.

19. *He should be the naturall Sonne of
God: and therefore not begotten
by man, but conceived of the holy
Ghost.*

I Will declare the Decree: that *Psal. 2. 7.*
is, the Lord hath said vnto mee,
Thou art my Sonne, this day I haue
begotten thee.

Kisse

Verse 12.

Kisse the Sonne, lest he be angry,
and ye perish in the way, when his
wrath shall suddenly burne : blessed
are all that trust in him.

Dan. 2. 34.

Thou beheldest till a stone was
cut off the Mountaine, without
hands, which smote the Image vp-
on his feet.

Isai. 2. 14.
cited.

Mat. 21. 44

And whosoever shal fall vpon this
stone, he shall bee broken : but on
whomsoever it shall fall, it will dash
him in pieces.

Zech. 3. 9.

For loe, the stone that I haue laid
before Iehashua : vpon that one stone
there shall bee seuen eyes ; Behold,
I will cut out the grauing thereof,
saith the Lord of Hosts.

Luke 1. 35.

And the Angell answered, & said
vnto her, The Holy Ghost shall
come vpon thee, and the power of
the most High shall ouer-shadow
thee. Therefore also that Holy thing
which shall be borne of thee, shall
be called the Sonne of God.

See Heb.

10. 5. cited
out of

Psal. 40. 7.

20. His

20. *His low abasement vpon
earth.*

I Am a Worme, and not a man : *Psal 112.6.*
a shame of men, and the contempt
of the people.

But he shall grow vp before him *Isaiah 53.2.*
as a Branch, and as a Roote out of
a dry ground: he hath neither forme
nor beauty : when we shall see him,
there shall bee no forme that wee
should desire him.

Hee is despised and reiected of *Verse 3.*
men, hee is a man full of sorrowes,
and hath experience of infirmities,
wee hid as it were our faces from
him : he was despised, and wee e-
steemed him not.

21. *His perfect obedience vnto the
Father.*

THe Lord God hath opened my *Isa. 50.5.*
care, and I was not rebellious,
neither turned I backe.

Q

Then

Pfal. 40. 7. Then said I, Loe, I come : for in the Roll of the Booke it is written of me.

Vers 8. I desired to doe thy good will, O my God : yea thy Lawe is within my heart.

Vers 9. I haue declared thy righteousnes in the great Congregation : Loe, I will not refraine my lips, O Lord , thou knowest, &c.

Pfal. 18. 21 Because I kept the wayes of the Lord, and did not wickedly against my God.

Vers 22. For all his Lawes were before mee : and I did not cast away his commandements.

Vers 23. I was vpright also with him: and haue kept me from wickednesse.

Vers 24. Therefore the Lord rewarded mee according to my righteousnes, and according to the purenesse of my hands in his sight.

Pfal. 45. 7. Thou louest righteousnesse, and hatest wickednesse : because God, even

euen thy GOD, hath anointed thee with the oyle of gladnes about thy fellowes.

22. *His meekenesse and mercy towards man.*

A Bruised Reed hee shall not breake, and the smoking Flaxe shall he not quench: he shall bring forth iudgement in truth. *Isai. 42. 3.*

23. *His humble behaniour, and riding to Hierusalem on an Asse-Colt,*
Mathew 21.

HE shall not cry, nor lift vp, nor cause his voyce to be heard in the street. *Isai. 42. 2.*

Reioyce greatly, O Daughter Zion: Shout for ioy, O Daughter Ierusalem: Behold, thy King cometh vnto thee: hee is iust, and saved himselfe: poore, and riding vpon an Asse, and vpon a Colt, the foale of an Asse.

24. *His Zealous purging of the Temple.*

Psal. 99. 2.

FOR the zeale of thine house hath eaten me : and the rebukes of them that rebuked thee , are false vpon me.

25. *The Children cry in the Temple, Hosanna, to the Sonne of Dauid, as it is written.*

Psal. 8. 2.

BY the mouthes of Babes and sucklings, thou hast made perfect thy praise.

26. *The time of his suffering.*

Dan. 9. 26.

AND after threescore and two weekes (which is 439. yeeres after the building of the Temple at the commaundement of *Darius*) shall Messiah bee slaine , and shall haue nothing, &c.

Vest 27.

And hee shall confirme the Covenant with many for one weeke

(til

(till that eternall Sabbath) and in the middest of the weekes (that is, after three yeeres preaching, or thereabout,) he shall cause the sacrifice and the oblation to cease, (Christ accomplishing and abrogating the same by his death and Passion, &c. *2. Esd. 7. 28*)

27. His betrayer, Iudas a Disciple.

YEa, my familiar friend, whom I *Psal. 41. 9.* trusted, which did eate of my bread, hath lifted vp the heele against mee.

Surely mine enemy did not *Psal. 55. 12.* deceaue me, for I could haue borne it; neither did mine Aduersarie exalt himselfe against mee, for I would haue hid my selfe from him.

But it was thou, O man, euen my *Vers 13.* companion, my guide, & my familiar.

Which delighted in consulting *Vers 14.* together, and went into the House of God as companions.

Q₃

And

Psal. 109. 1. And haue rewarded me euill for good; & hatred for my friendship.

Vers. 6. Set thou the wicked therefore ouer him: and let the Aduersarie

Vers. 7. stand at his right hand: When hee shall be iudged, let him be condemned, and let his prayer be turned into sinne.

Vers. 8. Let his dayes be few: and let another take his charge.

23. His exercise in the Garden, before he was betrayed, and what he suffered there.

Psal. 109. 4. **F**OR my friendship, they were my Aduersaries: but I gaue my selfe to Prayer,

Lam. 1. 13. From aboue He sent fire into my bones.

Chap. 2. 11. Mine eyes doe faile with teares: my bowels swell; my Liuer is powred vpon the earth, &c.

Behold, O Lord, how I am troubled: my bowels swell, my heart

is turned within me, for I am full of
heauinesse.

I am like water powred out, and *Psal. 12. 14*
all my bones are out of ioynt: my
heart is like Waxe, it is molten in
the midst of my bowels.

*29. The price for which hee was sold,
and how it was bestowed.*

SO they weighed for my wages *Zech. 11. 12*
(or price) thirty pieces of siluer.

And the Lord said vnto me, *Cast Verse 13.*
it vnto the Potter: a goodly price,
that I was valued at of them. And
I tooke thirty pieces of siluer, and
cast the to the Potter in the House
of the Lord.

*30. The scattering of his Disciples
when he was betrayed, and taken,
Mathew 26.*

ARise, O Sword, vpon my Shep- *Zech. 13. 7*
heard, and vpon the man that
is my fellow, saith the L O R D of
Hosts;

Hosts : Smite the Shepheard, and
the Sheepe shall be scattered.

31. *His proceeding sufferings, before
his crucifying, in Scourging,
Buffeting, Spetting, &c.*

Isai. 50. 6. **I** Gaue my back vnto the smiters,
and my cheekes to the nippers : I
hid not my face from shame and
spetting.

ebay. 52. 14 As many were astonied at thee :
(his visage was so deformed of men,
and his forme of the sons of men) so
so shall he sprinkle many Nations.

32. *How his garments should be parted.*

Psal. 22. 18. **T**hey parted my garments a-
mongst them, and did cast lots
vpon my Vesture.

33. *How he should be nailed on a Crosse.*

Psal. 22. 16. **T**hey pierced my hands and my
feete.

Gal. 3. 13. And in that he was to redceme vs
from

from the curse of the Law, beeing
made a curse for vs: it behooued
so to bee, as it is written,

Curfed is euery one that hangeth Deut. 21.
on a Tree. 13.

34. *That hee should bee crucified be-
tweene Malefactors.*

ANd hee was counted with the Isai. 53. 12.
Transgressors.

35. *How he should be mocked & tau-
ned, both in words and gesture.*

ALl they that see me, haue me in Psal. 22. 7.
derision: they make a mow,
and nod the head, saying,

He trusted in the Lord, let him Psa. 8.
deliuer him: let him saue him, see-
ing he loueth him.

I became also a rebuke vnto the: Psal. 109. 25
they that looked vpon mee, sha-
ked their heads.

I was a derision to all my people, Lam. 3. 14.
and their song all the day.

36. *What*

36. *What drinke hee should get upon the Crosse.*

Psal. 69. 21. **F**OR they gaue mee Gall in my meat, and in my thirst they gaue me Vineger to drinke,

37. *How he should be forsaken of all.*

Psal. 69. 20. **R**Ebuke hath broken my heart, and I am full of heauinesse: and I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

Lam. 1. 16 For these things I weepe, mine eye, euen mine eye casts out water: because the Comforter that should refresh my soule, is farre from mee: and my children are desolate, because the enemy hath preuailed.

38. *The last words that he should vse.*

Psal. 22. 1. **C**omplaining. My God, my God, why hast thou forsaken me?

Isai. 53. 12. *Interceding.* And he prayed for the

the trespassers.

Recommending. Into thy hand, O *Psal. 31. 5.*
Lord, I recommend my Spirit,

39. *His patience that hee should haue
in all his sufferings.*

HEe was oppressed, and he was *Isai. 53. 7.*
afflicted, yet did hee not open
his mouth: Hee is brought as a
Sheepe to the slaughter, and as a
Sheep before her shearers is dumbe,
so he opened not his mouth.

Thus am I, as a man that heares *Psal. 38. 13.*
not: & in whose mouth are no re-¹⁴
proofes.

For on thee, O Lord, doe I wait: *Vers 15.*
thou wilt heare me, my Lord, my
God.

40. *For whom hee should suffer all
these things, and his owne inno-
cencie therein.*

BVt hee was wounded for our *Isai. 53. 5.*
transgressions, hee was broken
for

for our iniquities ; the chastisement
of our peace was vpon him, & with
his stripes we are healed.

Vers 6. All we like sheep haue gone astray:
wee haue turned euery one to his
owne way, and the Lord hath laid
vpon him the iniquitie of vs all:

Vers 9. And he made his graue with the
wicked, & with the rich in his death,
though he had done no wickednes,
neither was any deceit in his mouth.

41. His legges were not broken, as the
others were that were crucified with
him, as was foretold.

End. 12. 46 **N**ot a Bone of him shall be bro-
ken.

42. His side was pierced with a Speare,
that the Scripture might be fulfil-
led.

Zech. 12. 10 **A**ND I will powre vpon the
house of *David*, and vpon the
inhabitants of Ierusalem, the Spi-
rit

rit of grace and of compassion, and
they shall looke vpon mee whom
they haue pierced.

43. His Buriall.

ANd he made his graue with the *Isa. 53. 9.*
wicked, and with the rich in
his death.

44. His Resurrection.

VHerefore my heart is glad, *Psal. 16. 9.*
and my tongue reioyceth:
my flesh also doth rest in hope.

For thou wilt not leaue my soule *Vers 10.*
in the graue; neither wilt thou suf-
fer thy holy One to see corruption.

Thou wilt shew me the path of *Vers 11.*
life: in thy presence is the fulnes of
ioy, and at thy right hand are plea-
sures for euermore.

*45 His victory ouer Satan, Death, the
Graue, and all our enemies.*

The

Gen. 3. 15. **T**He [Seed] of the Woman shall
bruiſe downe the head of the
Serpent.

Iſai. 25. 7. And he will deſtroy in his Mou-
taine, the couering, that couereth
all people : and the vayle that is
ſpred vpon all Nations.

Verſe 8. Hee will deſtroy death for euer,
and the Lord God will wipe away
the teares from all faces, and the re-
buke of his people will hee take a-
way, out of all the earth : For the
Lord hath ſpoken it.

Verſe 9. And in that day ſhal men ſay, Lo,
this is our God, we haue waited vp-
on him, and hee will ſaue vs : This
is the Lord ; wee haue waited for
him, we will reioyce, and be ioyfull
in his ſaluation.

Hſ. 13. 14. I will redeeme them from the
power of the graue : I vvill deliuer
them from death : O death, I will
be thy death : O graue, I will bee
thy

thy destruction : repentance is hid
vp from my eyes.

46. *His Ascension, or exaltation, and
sitting at the right hand of the
Father.*

THou art gone vp on high, thou *psal. 68. 18.*
hast led captiuitie captiue, and
receiued gifts for men : yea euen
the rebellious hast thou led, that the
Lord God might dwell there.

The Stone which the builders *psal. 118.*
refused, is made the Head of the *22.*
corner.

This was the Lords doing, and *verse 23.*
it is maruellous in our eyes.

The Lord said vnto my Lord, *psal. 110.*
Sit at my right hand, vntill that I
make thine enemies thy footstoole.

47. *The destruction of Ierusalem, that
should shortly ensue after the death
of the Messiah and his ascension,
by Titus, the sonne of Vespasian.*

And

Dan. 9. 26.

ANd after the Messiah shall bee slaine, the people of the Prince that shall come, shall destroy the Citie and the Sanctuary, and the end thereof shall bee with a floud, and vnto the end of the bartell it shall be destroyed by desolations.

Psa. 27.

And for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

48. *Whereby, How, and who are saued by him.*

Isa. 53. 5.

ANd with his stripes we are healed.

Chap. 52. 14

And as many were astonied at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall hee sprinkle many Nations.

Zech. 9. 11.

Thou also shalt be saued through the bloud of the Couenant.

By

By the knowledge of himſelfe *Iſai. 53. 11.*
ſhall my righteous ſervant iuſtifie
many: for hee ſhall beare their ini-
quities.

Looke vnto me, & ye ſhall be ſa- *chap. 45. 22*
ued, all the ends of the earth ſhall be
ſaued: for I am God, and there is
no other.

And the Redeemer ſhal come vn- *chap. 59. 20*
to Zion, and vnto them that turne
fro iniquitie in *Iacob*, ſaith the Lord.

49. *The Calling of the Gentiles, and
largenes of his Dominion thereby,
(with the perpetuitie thereof) ac-
cording to Noahs wiſh, and the* *Gen. 9. 27.*
Promise made to Abraham. *Gen. 12. 3.*

ASke of me, and I ſhall giue thee *Pſal. 2. 8.*
the Heathen for thine inheri-
tance, and the ends of the earth for
thy poſſeſſion.

His dominion alſo ſhall be from *Pſal. 71. 3.*
Sea to Sea, and from the Riuer vnto
the ends of the Land.

They that dwell in the Wilder- *Verſe 9.*
neſſe,

R

nesse, shall kneele before him : and his enemies shall licke the dust, &c.

Vers 11. Yea all Kings shall worship him: and all Nations shall serue him.

Isa 42. 6. I will giue thee for a Couenant of the people, and for a light of the Gentiles.

Chap. 11. 10 And in that day the Root of *Isai*, which shall stand vp as a signe vnto the people: the Nations shall seeke vnto it, & his rest shall be glorious.

Chap. 49. 6. I will also giue thee for a light to the Gentiles, that thou mayst be my saluation, to the end of the world.

Vers 22. Thus saith the Lord God, Behold, I will lift vp my hand to the Gentiles, and set vp my Standard to the people : and they shall bring thy sonnes in their armes : and thy daughters shall bee carryed vpon their shoulders.

Vers 23. And Kings shall bee thy nursing Fathers, and Queenes shall bee thy nurses : and they shall worship thee with their faces towards the earth &c.

There-

Therefore thy gates shall be open continually, neither day nor night *chap. 60. 11* shall they bee shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

Behold, thou shalt call a Nation that thou knowest not, and a Nation that knew not thee, shall runne vnto thee, because of the Lord thy God; and the Holy One of Israel, for he hath glorified thee.

I haue beene sought of them that asked not: I was found of them that sought me not. I said, Behold mee, bee hold mee, vnto a Nation that called not vpon my Name. *chap. 65. 1.*

And the Kingdome, and the dominion of the greatnesse of the Kingdom vnder the whole Heauen, shall bee given to the holy people of the most High, whose Kingdome is an euerlasting Kingdome, and all Powers shall serue and obey him. *Dan. 7. 27.*

And

Hosea 1. 10. And in the place where it was said vnto them, Ye are not my people, it shall bee said vnto them, Yee are the sonnes of the liuing God.

Mica 4. 1. But in the last dayes it shall come to passe, that the mountaine of the
See Mal. 1. 10. House of the Lord shal be prepared in the top of the Mountaines, and it shal be exalted aboue the Hills, & people shall flowe vnto it.

Vers 2. Yea many Nations shall come, & say; Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of *Iacob*, and hee will teach vs his wayes, and we wil walke in his paths: for the Law shall goe forth of Zion, and the Word of the Lord from Ierusalem, &c.

Zech. 8. 20. Thus saith the Lord of Hosts, that there shal yet come people and the inhabitants of great Cities.

Vers 21. And they that dwell in one Citie, shall goe to another, saying, Vp, let vs goe and pray before the Lord, and seek the Lord of Hosts: I will goe also.

Yea

Yea great People & mighty Nations shall come to seeke the Lord of Hosts in Ierusalem, and to pray before the Lord, &c. *Chap. 9. 10. Verse 22.*

And the Lord shall be King ouer al the earth: in that day shal there be one Lord, & his name shall be one. *Chap. 14. 9*

And in these daies of these Kings, shall the God of heauen set vp a Kingdome, which shal neuer be destroyed: & this Kingdome shal not bee giuen to another people, but it shall breake and destroy all these Kingdomes, & it shal stand for euer. *Dan. 2. 44.*

Thy Throne, O God, is for euer and euer; the Scepter of thy Kingdome, is a Scepter of righteousness. *Psal. 45. 6.*

50. *The conuersion of the Iewes, and what shall precede the same.*

FOR the children of Israel shall remaine many dayes without a King, and without a Prince, and without an offering, and without an Image, and without an Ephod, *Hosea 3. 4. (Meaning an Oracle, deliuered betweene the Cherubims.*

and without Teraphim.

Afterward shall the children of Israel conuert, and seeke the Lord their God, and *David* their King, and shall feare the Lord and his goodnesse in the latter daies.

Ier. 50. 4. In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going and weeping shall they goe, and seeke the Lord their God.

Verse 5. They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall Couenant that shall not be forgotten.

Chap. 31. 3. Behold, I will bring them from the North country, & gather them from the coasts of the world, with the blinde & the lame amongst the, with the Woman with child, and her that is deliuered also, a great company shall returne hither.

They shall come weeping & with mercy

mercy will I bring them againe: I will leade them by the Riuer of water in a straight way wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my first borne.

And I will powre vpon the house of David, and vpon the inhabitants of Ierusalem, the Spirit of grace and of compassion; and they shall looke vpon mee whom they haue pierced, and they shall lament for him, as one mourneth for his onely sonne, and be sorry for him, as one is sorry for his first-borne. Zech. 12. 10

In that day shal be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the Valley of Megiddon. Vase II.

Then shall the children of Iudah, and the children of Israel be gathered together, & appoint themselues one Head, and they shall come vp out of the Land: for great is the day of Israel. Hose. 1. 11.

Mica. 4.6.7. At the same day (saith the Lord) will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted, &c.

51. The free & plentiful offer of grace to both Jew and Gentile.

Zech. 13.1. **I**N that day there shall bee a fountaine opened to the house of *Dauid*, & to the inhabitants of *Ierusalem*, for sinne, and for vncleannes.

chap. 14.8. And in that day, shall there waters of Life goe out from *Ierusalem*, halfe of them towards the East Sea, and halfe of the towards the vntermost Sea: and shall bee both in Summer and Winter.

Isai. 55.1. Ho, euery one that thirsteth, come ye to the waters, and yee that haue no siluer: come, buy & eate, come, I say, buy Wine and Milke without siluer, and without money.

Vers 3. Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euermore lasting

lasting couenant with you, euen the
sure mercies of *Dauid*.

52. *The happy estate of the Church vn-
der Christ Iesus in the latter time.*

BVt in the last dayes it shall come *Micah 4. 1.*
to passe, that the Mountaine of
the House of the Lord shall be pre-
pared in the top of the Mountaines,
and it shall bee exalted aboue the
Hils, and people shall flowe vnto it.

Yea, many Nations shall come, *Vers 2.*
and say; Come, and let vs goe vp to
the Mountaine of the Lord, and to
the House of the God of *Iacob*, and
he will teach vs his wayes, and we
will walke in his paths: for the Law
shall goe forth of *Zion*, & the Word
of the Lord from *Ierusalem*.

And hee shall iudge among many *Vers 3.*
people, & rebuke mighty Nations
as farre off, & they shall breake their
Swords into Mattocks, and their
Speares into Sithes: Nation shall
not lift vp a sword against Nation,
nei-

neither shall they learne to fight any more.

Vers 4.

But they shall sit euery man vnder his Vine, and vnder his Figgetree, and none shall make them afraid : for the mouth of the Lord of Hosts hath spoken it.

Vers 6.

At the same day (saith the Lord) I will gather her that is cast out, and her that I haue afflicted.

Vers 7.

And I will make her that halted, a remnant; & her that was cast farre off, a mighty Nation ; and the Lord shal reigne ouer the in Mount Zion, from henceforth, euen for euer.

Isai. 65. 19.

And I will reioyce in Ierusalem, & ioy in my people, and the voice of weeping shall bee no more heard in her, nor the voice of crying.

Vers 20.

There shall bee no more there a Child of yeeres, nor an old man that hath not filled his dayes ; for he that shall be an hundreth yeeres old, shall dye as a yong man : but the sinner beeing an hundreth yeeres

yeeres old, shall be accursed.

And they shall build houses, and Verse 21.
inhabite them, and plant Vine-
yards, and eate the fruit of them.

They shal not labour in vaine, nor Verse 23.
bring forth in feare: for they are
the Seed of the blessed of the Lord,
and their buds with them.

Yea before they cal, I will answer, Verse 24.
and whiles they speak, I will heare.

The Wolfe and the Lambe shall Verse 25.
feed together, and the Lyon shall
eate straw like the Bullocke: and to
the Serpent dust shall be his meat.

They shall no more hurt nor de-
stroy in all my holy Mountaine.

Looke vpon Zion, the City of our Chap. 33.
solemn Feasts: thine eies shall see 20.
Ierusalem a quiet habitation, a
Tabernacle that cannot be remoo-
ued, and the stakes thereof can
neuer be taken away, neither shall
any of the cords thereof be broken,

For there the mighty Lord will Verse 26.
be vnto vs, as a place of Flouds
and

and broad Riuers: whereby shall passe no Ship with Oares, neither shall a great Ship passe thereby.

Verse 22

For the Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will saue vs.

Chap. 32 .1.

Behold, a King shall raigne in Iustice, and the Princes shall rule in Iudgement.

Verse 2.

And that man shall be as a hiding place from the wind, & as a refuge for the tempest: as Riuers of water in a dry place, and as the shaddow of a great Rocke in a weary Land.

Verse 3.

The eyes of the seeing shall not be shut; and the eares of them that heare, shall hearken.

Verse 4.

And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be readie to speake distinctly.

Verse 5.

A niggard shall be no more called liberall, nor the churle rich.

Verse 16.

And iudgement shall dwell in the Desart,

Desart, and iustice shall remaine in
the fruitfull field.

And the worke of iustice shall be *Verse 17.*
peace, euen the worke of iustice and
quietnesse, and assurance for euer.

And my people shall dwell in the *Verse 18.*
tabernacle of peace, & in sure dwell-
lings, and in safe resting places, &c.

He shal come down like the raine *Psal. 72. 6.*
vpon the mowne grasse, and as the
showres that water the earth.

In his dayes shall the righteous *Verse 7.*
flourish, & abundance of peace shall
be so long as the Moone endureth.

His dominion also shall bee from *Verse 8.*
Sea to Sea, and from the River, to
the ends of the Land.

Yea, all Kings shall worship him : *Verse 11.*
and all nations shall serue him.

He shall be mercifull to the poore *Verse 13.*
and needy, and shall preserue the
soules of the poore.

Hee shall redeeme their soules *Verse 14.*
from deceit & violence : and deare
shall their blood be in his sight.

His

Verse 17. His name shall bee for ever: his name shall endure as long as the Sunne, all Nations shall bless him, and be blessed in him.

53. His second coming to Iudgement, and the Resurrection of all flesh to appeare before him.

Job 19. 25. For I am sure that my Redeemer liveth, and he shall stand the last on the earth.

Verse 26. And though after my skinne, wormes destroy this body, yet shall I see God in my flesh.

Verse 27. Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes be consumed within me.

Psal. 50. 3. Our God shall come, and not keepe silence: a fire shall deuoure before him, and a mighty tempest shall be moued round about him.

Verse 4. Hee shall call the heauen aboue, and the earth, to iudge his people.

Verse 5. Gather my Saints together vnto me.

mee: those that make a Couenant
with me, with sacrifice.

And the heauens shall declare his *Vers 6.*
righteousnesse; for God is Iudge
himselfe. Selah.

And at that time shall *Michaell Dan 12.1*
stand vp, the great Prince, which
standeth for the children of thy
people, and there shall be a time of
trouble, such as neuer was since
there began to be a Nation, vnto
that same time: and at that time thy
people shall bee deliuered, every
one that shall bee found written in
the Booke.

And many of them that sleepe in *Vers 2.*
the dust of the earth, shall awake;
some to euerlasting life, and some
to shame & perpetuall contempt.

And they that be wise, shall shine *Vers 3.*
as the brightnes of the firmament,
and they that turne many to right- *Se E(dr. 7.*
teousnes, shall shine as the Starres *31. & 14.*
for euer and euer. *Amen.* *35.*

*The thanksgiuing of a Christian soule
for*

for the performance of al these mercifull predictions, and the full accomplishing of that great and glorious worke of our Redemption.

Isa. 61. 10.
 & 63. 9.

I Wil greatly reioyce in the Lord, and my soule shall bee ioyfull in my God: For hee hath cloathed me with the garments of Saluation, and couered me with the Robe of Righteousnesse; he hath decked me like a Bridegroom, and as a Bride tireth her selfe with her Iewels.

In all our troubles hee was troubled, and the Angell of his presence hath saued vs: in his loue and in his mercy he hath redeemed vs, and he beares and carries vs alwaies continually.

Psal. 37. 19

Blessed therefore be his glorious Name for euer, and let all the earth bee filled with his glory. So be it, euen, so be it.

FINIS.

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